

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE WORK BEFORE US.

V.

THE ATTACK CIRCUMSTANTIAL.

It need not be concealed that the Irish Church Establishment was selected by the friends of religious equality for their first main attack upon the State-Church system, because the position which it occupied exposed it in the highest degree to adverse combinations and movements. The principle which it represented was carried into active operation under circumstances so exceptionally unfavourable to it, as to provoke, not merely a more determined opposition on the part of those who were already hostile to it, but also the hostility of large numbers of men in all ranks of society, who entertained no serious objections to it under better forms of manifestation. It would have been a fearfully exhausting pull up-hill to have marched directly upon the system, as such—and one can hardly compute the number of years it might have taken to achieve complete success. But the ground upon which the Irish Church stood offered all manner of easy, and we may even say, covered approaches to it, and, as we saw last Session, a large majority of the people's representatives, including individuals of every political party, united in the triumphant effort to put an end to its existence as a political institution.

The question naturally enough presents itself whether it be possible, and, if possible, whether it be politic, to repeat that form of circumstantial aggression. Does the principle of Church Establishments, which we desire to cast out of the law and government of the British empire, dwell in any local institution maintained under conditions which of themselves—and quite apart from the soundness or unsoundness of the principle exemplified—expose it to political condemnation? In other words, is there an Irish Church in any other part of the realm, and, supposing there is, should we proceed against it as we did against that of the sister isle? Will it be wiser to attempt the destruction of what we regard as a bad system sectionally or radically—in separate parts, or as a whole—in any of its special manifestations, or in the centre and seat of its life? For example, would it be well to concentrate all the forces we can muster or recruit for an attack upon the Church in Wales, or in Cornwall, or in the West Riding of Yorkshire, or in any other district where the legal ecclesiastical ascendancy

of a minority of the population over a majority is as unreasonable, as unjust, as socially injurious, and peradventure quite as flagrant, as it was in Ireland? Or should our next aggressive movement have for its object an Imperial, rather than a provincial result? The question is well worth considering. Its gravity no friend of Free-Churchism will dispute for a moment—for the way in which it is settled, will very materially affect the very nature, as well as issue, of the struggle that lies before us.

Pondering this question with a view to future action, we cannot overlook one condition inextricably bound up with it. Whatever the mode of attack adopted, a successful outcome of it cannot be circumscribed by provincial bounds. No one, we presume, would dream of disestablishing and disendowing the Church of England in the Principality, or in the Duchy of Cornwall, and yet leave it established and endowed in the rest of South Britain. Certainly, no statesman would. Neither will Parliament, nor will the nation, willingly confront the agitation, the political strifes, the fierce party conflicts, the social discords, the repeated efforts, the waste of labour, the multiplied risks, and the successive self-sacrifices, involved in a series of settlements differing from each other only as the areas differ to which they would relate. Every one would be aware that in fighting the battle of ecclesiastical ascendancy against religious equality in Wales or elsewhere, he would be defending the system for all England. It would be impossible to narrow the real issue, however narrow might be the field of contest. The Church of England will not more easily submit to be maimed than to be destroyed. At any rate, she will struggle to retain her territorial integrity with the same earnestness, ability, and persistence as she would to save her own existence. The Duke of Wellington said, "England cannot wage a little war." Henceforth, the same thing may be said of the Church of England. If we do not make the next great contest one of principle, she will.

It has to be considered also that to fight upon a feigned issue is to fight at a serious moral disadvantage. To demand less than we are entitled to get, not so much with a view to get what we demand, as to get all that we are entitled to inclusive of that demand, would be to put on an appearance of stooping to deceit, where any attempt to deceive would be simply ridiculous. With Wales in our mouth and England in our will we could never rouse religious enthusiasm. No man can speak from behind a mask without, to some extent, losing the natural tone of his voice, and altogether the play of his countenance. There were reasons of high political and imperial policy why the Irish Church should be taken alone. There are none of any pressing importance why, in dealing with the great ecclesiastical problem of the age, any part of South Britain should be isolated from the remainder. No doubt, the question is one of justice, and this district or that, this parish or that, may furnish specially vivid illustrations of the wrongs inflicted by ecclesiastical ascendancy. But when summoning the English constituencies to put an end to the bad principle in a special locality, will they not ask, "Why in that locality only?" and if it were replied that the settlement sought would be a national not a local one, would it not be asked again, "Then why bring it before us as if it were a local one?"

The argument against the State Church system, arising out of the particular circumstances of any given section of the community, may be logically irresistible, but it does not follow that it is therefore the best on which to base a general movement. The bulk of the friends of religious equality desire something better than the bare recognition of their principle by the Legislature. They want it to be an intelligent, a hearty, a thoroughly appreciative recognition—and not merely an acquiescence in a line of policy that suits an exceptional case. To make, or even to affect to make, the next great issue a provincial one, would necessitate the laying chief stress upon provincial circumstances, and maintaining reticence as to fundamental principles. It should be seriously considered whether, in the interests of what we deem truth, we can afford to do this again—whether we can afford to restrict ourselves to a demonstration that this or that portion of the people is suffering grievous injustice, when what we really want to bring home to the conscience of the nation is that the spiritual force of Christianity, not in one district only, but throughout the kingdom, is being enervated, neutralised, abridged. We cannot be always insisting upon this as a secondary thing. It ought to be made to appear what it really is, the primary motive power by which we are swayed. And it cannot be made to do so on any side issue. Incidentally, it is true, the field of circumstances discloses a great many outlets into the more extensive ground of principle, and the stress of battle is sure to compel an occasional occupation of this ground by either party. But this only indicates how much more convenient it would be to both parties—to say nothing of its ennobling influence upon character—that the whole of the interests at stake should be frankly avowed.

The time, we think, has now come for assailing the evil which we are anxious to extirpate, not in its more accessible branches, but at its roots. After all, the question of Church Establishments is a great religious question, albeit it can only be settled by political agencies. It were better, we believe, to fight it out as a religious question. Not as a sectarian one, by any means—not to the exclusion of its political, social, and moral aspects—but, primarily, as a question which involves, to an immense extent, the religious susceptibilities, aptitudes, and powers of the whole people of England. When we have thoroughly made up our minds to this, we shall the better understand what we have got to do—what difficulties we shall have to overcome—what allies we may hope to make—what machinery we may best employ, and what influences we may fairly invoke. None of the resources at our command will then be held in abeyance, and all the fire of religion will become available for achieving our end.

ECCLIASTICAL NOTES.

If one remark in the inaugural address of the Bishop of Chester at the Liverpool Church Congress may be taken to be true, then the Established Church in England is fast preparing itself for disestablishment. The Bishop, in describing the utility of Church Congresses, remarked that their great use was to ascertain and test public opinion, and that the likeliest way to obtain and exercise influence over public opinion in the present day was by face-to-face discussion. If we give a little more than our

customary space to one subject, with the view of ascertaining what is the drift of public opinion in the Church at the present time, we may, if, as the Bishop says, we can ascertain that drift, be fully excused.

We take the Liverpool Congress to have been the most important of all the nine similar meetings that have been held. It has been held after a great victory of public opinion over an old and privileged Ecclesiastical institution. It has been held at the beginning of a new era—when thought has been let loose, and none can tell whither it may eventually tend. It has been held at a time when the Church is felt to occupy her present position only upon a more or less patient sufferance, when the length of her days will be in a great measure proportioned to the increasing energy of her work, and purity of her character. The time when the mere hoary age or the great traditions of any institutions can be urged in favour of their continued existence is fast going by, if it has not altogether gone. We want, in the present day, character, adaptation, and result, and if an institution cannot show these, it is doomed to a very short life.

Taking the proceedings of the Church Congress as an indication, more or less correct, of what the Church is, and is likely to be, we gather first, that it is somewhat more charitable in spirit than it was. The prospect of what may be deemed misfortune, as well as misfortune itself, has a wonderful influence in toning down the temper, and taking roughness from the tongue. But besides this, there is such a thing as real growth in charity caused not merely by the possible future, but by the realised past. In proportion as the Establishment has been stripped of her unjust privileges, she has had a better heart. While wrong feelings lead to wrong doings, it is no less true that wrong doings lead to wrong feelings. How could the Church speak with charity of the Nonconformists when she was taxing, and setting the bailiffs upon them? She cannot do it yet with the perfect sincerity of a full and pure heart, but she can say what she could not have said some years ago. The best feelings of which she is now capable were expressed, we think, in Dean Howson's admirable sermon. We want to show, with clearness, just what the Church, or perhaps, we may say the best and most active section of the Church, is at the present time, and so we quote at some length from the Dean's sermon:—

But—turning now from parties within our Church to our relation with those who own no membership with our Church—we are surrounded by large and various bodies of Nonconformists. We may regret this: but it is a fact, and a fact which our Congress cannot evade; and, as regards these Nonconformists, I venture to say boldly that it is our wisdom and our duty, to "look not on our own things, but also on the things of others." At times it may be that Dissenters have failed in this charitable duty towards us—that they have grudged to us advantages which we accidentally possess, so as to be willing rather that the country should lose the benefit, than that we should retain what has descended to us—or that they have been eager to appropriate the richest fruits of our ministerial labour—or that the political passion of a few has swept away the moderation and sobriety of the many. Still our business here is not with the notes in our brethren's eyes, but with the beam in our own. And our faults towards Dissenters have not been inconsiderable.

Too often have we bestowed on them a very scanty share of our careful consideration and sympathy. On the part of some of us there has been almost a contemptuous disregard of those who, though we believe them to be mistaken, ought to be treated with respect. But, my brethren, this may be laid down very confidently, that a disdainful dislike of Dissenters is, just now, one of the most dangerous propensities which a Churchman can indulge. But, even where no temptation to this exists, we must admit that many of us are too ignorant of their methods and principles—that we do not discover how much they have to say on their own behalf—and do not duly reflect on the high probability that they have possession of some sides of the truth from which we have relaxed our hold. The proper remedies for such defective apprehension on our part are—first, that we should take pains to ascertain facts correctly, and secondly, that we should cherish towards all with whom we come in contact that spirit of charity which "vaunteth not itself, is not puffed up." And, in fact, any other spirit is most highly indecorous. It is our neglect, in a great measure, which has given to Nonconformity its strength. Where would the Christianity of the Fen Country and of Cornwall have been, but for Wesleyan Methodism? And are not the names numerous, within the range of Nonconformity, which will hold an honourable place in all future ecclesiastical history? I leave this part of my subject with the mention of one honoured name, closely connected with the cathedral city of this diocese. That city contains the memorials both of Bishop Pearson and of Matthew Henry. It is not likely that they ever met. The hard line of 1662 formed a barrier which separated many congenial spirits. But the works of both are in harmony together on the shelves of most clergymen—who find in the one the exactest exposition of the Church's creed, and use the other for unfolding the religious sense of Scripture in the most attractive and edifying form.

Those thoughts of the reunion of Christendom which proceed on the silent assumption that Dissenters do not exist are, to say the least, very unreal. In making this remark I am carried at once, right across the ecclesiastical horizon, to a very different side of that varied scene of religious interests in the midst of which it is our lot to live. And, even here, I still assert confidently

that the same text pursues us with its gentle persuasive admonition.

We need not quarrel with the very careful and guarded language that is here used. It would be wrong to do it. If it at all faithfully represents the spirit of modern Churchmanship, or even if it does not, we are glad to read it. Almost anything is better than what has been in the past, and this spontaneous utterance of good-will should be esteemed as of high value and price. We are respected, and even liked, more than we were, and yet what have we done but attempt to carry out our own convictions, and impress those convictions upon the Church herself? Notwithstanding the Dean's allusion to the "political passion of a few," it is to this so-called passion that he himself probably owes the capability of entertaining and uttering the feelings of an enlarged charity. Our inference from this is that the more we do in the direction of the recent past, the more Dean Howson and those who resemble him will eventually like us. By-and-bye he will extend his confession of faults, but only in the proportion that we win our rights from his own Church.

We next gather that there is now a considerable disposition to adopt modes of action common to the Free Churches of England for the accomplishment of purely religious purposes. This was first exhibited in a paper read by Archdeacon Pollock on "Diocesan Organisation," in which it was recommended that every incumbent should have it in his power to nominate one or more of his parishioners, who, while pursuing their usual occupations, should be authorised to preach in schoolrooms, cottages, or wherever else they might be able to gather a congregation. This idea was subsequently enlarged upon by the Hon. and Rev. E. V. Bligh in a significant discussion upon the improvement of Church services. Mr. Bligh said he thought that without the aid of highly-wrought music, but with frequent psalms and with extemporaneous prayer, the result would be a more popular and edifying form of worship, which would take a deeper root in the hearts of the people. "Might they not," he also asked, "get important assistance from the Christian laity in their preaching? He felt great confidence in Christian addresses by laymen. Was there any ecclesiastical reason why, occasionally, their pulpits, or at least their churches, should not be at their service?" "For his part," he said, "he saw none." We imagine that such sentiments as these could not have been uttered even five years ago.

In connection with this strong proposal there came up the whole question of external Church reform. A great deal was said in the Congress upon this subject, but perhaps the most remarkable speech was that of Mr. J. M. Clabon, who denounced, in unmeasured language, the sale and purchase of livings. The Dean of Ely, in a paper on Church Patronage, took the same line, and expressed his opinion that while the Legislature could scarcely put an end to this system, such sales might be made more judicious. "The Legislature," he also said, "should declare that Church patronage was not Church property"—a declaration of a more sweeping character than the speaker probably dreamed. Connected with this subject there came up a discussion upon the revision of the public services of the Church, in which many recommendations were made for shorter services to attract the people, coupled with incidental opinions that the people had left the Church. To the same effect was a discussion upon the Cathedral system, in the course of which various suggestions were made for the reform of those antique establishments.

We get at the grand reason of these suggestions in another fruitful debate upon the Church's work in the larger towns, opened by Dr. Hume, in which we find Mr. Birley, M.P., saying that the parochial system of the Establishment had never been adapted to the exigencies of the rapidly increasing population of the larger towns. Here, again, lay agency was recommended. The Rev. W. D. MacLagan followed Mr. Birley, stating that the Church stood almost alone in neglecting any means besides the public worship of the Church; as for it being the Church of the poor, he declared that only a miserable remnant of sittings was reserved for their use, and were such as no one would pay to occupy. Mr. Antonio Brady, who has had a large experience in a poor district of the metropolis, spoke with great plainness upon this subject. We make one quotation:—

Since the Reformation, the Church, especially in towns, had been retrograding in public opinion, and losing hold of the people. Notwithstanding all that had been done of late years to remedy centuries of past neglect, both of clergy and laity, spiritually, as regarded church accommodation, we were actually in a worse position than we had ever been before. The nation, as a whole, perhaps was more religious than ever, but instead of the Church being the Church of the nation, as it was in the days following the Reformation, it was now only the Church of a minority. It was true that she numbered amongst her worshippers more than all

the sects put together; but excluding the 25 per cent. who were, unhappily for them and for the nation, irreligious, the number at most of church worshippers is only 42 per cent. of the people. With all her advantages, why had the Church failed to lay hold of the affections of the mass of the people? and why had the parochial system broken down? More freedom was wanted, and he was no friend to the National Church who would narrow the interpretation of her articles and formularies. He believed that the Church of England might yet be saved if only her members would be faithful to her and give up self-interest, and look the consequences of neglecting to do so fairly in the face. These facts, and the other signs of the times, led him to the conclusion that they had but a few short years, possibly only a few short months, to put their house in order and make the Church in reality the Church of the nation, and not only the Church of the privileged few.

Mr. Brady went on to recommend the Church to take lessons from the various Dissenting communities. The Church of England, he said, went too much upon one plan; she "was nearly smothered with her ideas of propriety and respectability, and the iron rule and unbending system of her polity."

It seems, however, to be considered by some that nothing that can now be done can save the Establishment. The "old ship," said Archdeacon Emery, "is running upon the breakers." "The Church," said Archdeacon Denison, "is gone"; and when he said it a voice cried out, "You are right." Canon Trevor said he agreed with Archdeacon Denison that the "Church was gone. They would have to quit, as another Church had done." To save herself at present, said Mr. Hubbard, she had to "clutch at and cling to any straw."

For such utterances alone this Congress would be remarkable, but it was equally remarkable in other respects. Perhaps one of the most valuable discussions took place upon Mr. Hutton's exceedingly able and thoughtful paper upon the "Phases of Unbelief," which was received with not merely a generous but a just appreciation. Indeed, the reception of this paper was perhaps as significant as anything that took place during the Congress meetings of the increasingly tolerant spirit of Churchmen. Not that it demanded mere toleration, but that there was an obvious appreciation of, and sympathy with, the writer's remarkable exhibition of Christian doubt. In fact, the spirit of Dean Howson's sermon was exhibited all through the proceedings. There was charity, there was desire to rectify what was not right, in spirit as well as in form; there was great enlargement of mind, and there was an undisguised look at the possible and, as it was considered by some, certain future, of disestablishment. As well as we can judge, this Congress seems to us to mark an era in the expression of Church opinion. We shall by-and-bye find many echoes of the sentiments that have found otherwise within the limits of St. George's Hall. We think we see, as Dean Howson said, what is public opinion within the Church. Seeing it, we cannot but express our entire satisfaction with its obvious tendency.

It will be a source of rejoicing to know that at the autumnal meeting of the Baptist Union, the "Missionary Question" was disposed of to the satisfaction of the majority who were present at the meeting. This is one of the questions upon which we usually abstain from expressing any individual opinion. With another difference, concerning the distinctive doctrines of the Particular and the General Baptists, it does not become us to interfere, although we may express our appreciation of Mr. Millard's remarks upon the subject. There are obvious reasons why we should pass over the earlier part of the paper read by the Rev. Charles Williams, of Southampton, on "The Policy of Nonconformity in view of Ecclesiastical Establishments." To the latter portion, however, of that paper, we direct the very earnest attention of our readers. It contains not only sagacious suggestions, but as respects religious work, something like the forecast of statesmanship. The decision of the Union with respect to National Education, is, we need scarcely say, in entire harmony with our own views. We hope the other Unions will prove themselves to be abreast of our Baptist brethren. It is curious to contrast the Rev. Charles Short's paper upon religious destitution in the large towns with Dr. Hume's paper upon the same subject read before the Liverpool Church Congress. It is the contrast of ecclesiasticism with religion. Anything from Mr. Short would be thoughtful in style and able in presentation, and we are glad to see him bringing his intellect to bear upon this vital subject. What he said is substantially reported. We should judge that this has been, in all respects, the most successful autumnal session of the Baptist Union.

Most of the new appointments to the episcopate are received by Church journals with their becoming complacency, excepting the appointment of Dr. Temple to the Bishopric of Exeter. Upon this appointment all the High Church and Evangelical vials of wrath have been opened. Of the former section

in the Establishment the *John Bull* and its correspondents may be taken as fair representatives. The *John Bull* itself is quite amiable with respect to Mr. Mackarness and even Lord Alfred Hervey, but Dr. Temple's name excites all the really existent, though sometimes latent, theological intolerance that is still to be found in the Church. It says that the nomination of Dr. Temple is "nothing less than monstrous," "an insult," "a cruel wrong," and that it is more than probable that the election will be opposed. "J. F. C." writes to the same journal to protest in "sorrow and indignation" against the appointment, and suggests that the Dean and Chapter should refuse to elect. "We should thus see the Church asserting her independence, and changing at once that miserable sham, the *congé d'élire*, into a reality." "An Anglican" also writes to ask whether the Church can "stand this open defiance of her voice," and expresses the opinion that the Dean and Chapter will surely resist the nomination of the Crown. The *Standard* writes in similar style, while the *Record* outdoes itself in its zeal for orthodoxy of words without orthodoxy of heart. We quote a specimen of the frantic writing of the *Record* upon this subject:—

Is this catastrophe inevitable? If it be inevitable, we have no hesitation in stating that Mr. Gladstone will have inflicted a more deadly wound on the English Church than he has done by that wrench made on it when he disestablished and disendowed its sister Establishment, the Protestant Church of Ireland. To rob the Church of its revenues is a wrong; but it is one which chiefly affects its secular comforts and capabilities. To undermine its foundations and corrupt its faith by introducing bishops disaffected to the grand truths of the Gospel, and rejecting the inspiration of "God's Word written," is a blow at the heart, and one to be abhorred of all Christian men. The great English poet said, in words which have passed into a household proverb, "He that steals my purse steals trash," and so, by comparison, it may be said of ecclesiastical disendowment. But it would be nothing short of a miserable scandal, if a Prime Minister, without the consent, nay, notoriously against the will, both of the clergy and laity of a diocese, is to assume the power of forcing on the members of the English Church in two great and populous counties, a man who stands before the public as the editor of the *Essays and Reviews*.

The very idea of attempting such an outrage would, a few years ago, have appeared, in Christian England, as impossible as it would have been in Pagan times for a Pagan ruler to have forced a Christian bishop to become a ready priest of Eleusis. But, we inquire again, is this catastrophe inevitable, and will the Dean and Chapter of Exeter accept the Queen's mandate should it be issued by the Premier?

Then we have the following:—

Is it to be endured that the Premier who has just levelled with the dust the temporal endowments of the Irish Church, should, without resistance, be allowed to strike a more deadly blow, aimed at the purity of that faith for whose defence it was established, and of which it has hitherto been the bulwark? Mr. Gladstone has been accused of intending to immolate the English, as he has already immolated the Irish Church. But disestablishment and disendowment are as nothing compared with an arbitrary and despotic exercise of power directed against the vital principles by which alone the lamp of truth can be kept alive within the heart of any Christian Church.

We wonder what the *Record* would say if a Broad Church Dean and Chapter were appealed to in this style against the nomination of an Evangelical bishop? Why, Dr. Temple has more of the spirit of Christian religion in him than all the *Record's* party put together. However, a crisis may possibly arise, although we do not for a moment think it will. We have yet to see Evangelical theology in the Church, as it is now represented, allied to anything like moral courage.

Our obituary of this week contains a name which has for more than half a century been very familiar to London Nonconformists. We refer to the late Mr. Philip Crellin. We remember Mr. Crellin as long as we can remember anything connected with Nonconformist action in the metropolis. He had large sympathies and a very active mind. He was always found in the right place at the right time. Years before the majority who will read these words had an idea of taking an active part in ecclesiastical politics, Mr. Crellin was doing his work. This was naturally an unobtrusive work, but he could step to the forefront when called upon, and then he discharged his duties both with good taste and effectiveness. Dying at the age of seventy-six, he carries with him remembrances of what is now old London Nonconformity. He was a genial, cheerful, shrewd, and active man, full of faith in his principles, and working always to further those principles. So the dying die, and the living are left to accomplish the work that they began.

THE NEW BISHOPS.

The Rev. Dr. Temple, Head Master of Rugby School, has accepted the offer of the Bishopric of Exeter. Dr. Temple was son of an officer in the army. He was educated at Tiverton Grammar School, and proceeding to Oxford became Scholar of Balliol College and took his degree of B.A. in 1842 as a double first-class. He was subsequently elected Fellow and Mathematical Tutor of his College, and

having been ordained in 1846, was appointed Principal of the Training College at Kneller Hall, near Twickenham, in 1848. This post he resigned in 1855, for an Inspectorship of Schools. In 1858 he was appointed Head Master of Rugby School on the resignation of Dr. Goulburn. Dr. Temple is also Chaplain to the Queen. He is said by those who know him to be a man of great sincerity and uprightness of character. "The Doctor," says the *Western Times*, "got into trouble as one of the authors of *Essays and Reviews*. But his friends say that it was more from association with the other writers than from what he himself had written. Having agreed to contribute an Essay to the collection, he was not unnaturally mixed up with his associates and had to bear the blame, not of his own writing, but of those with whom he was associated. He was too high-spirited and loyal to disclaim connection with his brother Essayists; but at the same time his friends declare that his own Essay, if it had been published alone, would have been received as that of a thoughtful religious mind, and would have most likely been favourably noticed for this quality. We give this statement as we received it. Dr. Temple is a member of the great Liberal party. He is a gentleman in his bearing, and will prove a great source of strength to the Church. The Dissenters may differ with him in doctrine, but they will have no reason to expect anything but courtesy at his hands, and in all general movements for the social and moral improvement of the people, they are likely to find in him a zealous fellow-worker, and not a scornful imperious priest, reviling them for doing God's work without the authority of episcopal ordination."

The *John Bull* hears from a correspondent occupying a high official position in the diocese of Exeter that it is more than probable that the election of Dr. Temple to the See of Exeter will be opposed in the chapter. In its editorial columns the same paper characterises the appointment as "monstrous," "an insult to the late venerated bishop, and a cruel wrong to the diocese."

The announcement that the Bishopric of Carlisle has been offered to Canon Durnford is, says the *Daily News*, utterly unfounded. The more probable opinion is that the see will be assigned to some representative member of the Evangelical section of the Church.

The *Times* calculates that the Bishop of Oxford will not, in a pecuniary sense, benefit much by his translation to Winchester. Although the annual income of the latter see is set down at 10,500*l.*, the prospective income has long been fixed at 7,000*l.*, and out of this the pension of the retiring bishop, 2,000*l.* per annum, has to be deducted. The Bishopric of Oxford is worth 5,000*l.* a year.

The *Spectator* exclaims against the theory that milk-and-water bishops should be appointed in order to keep the Church quiet, and calm any aggressiveness on its part. Dr. Temple excepted, it is scarcely possible to conceive much more colourless appointments than Mr. Gladstone seems to have made. Lord Arthur Hervey has reconciled, or attempted to reconcile, the genealogies of Matthew and Luke, but that qualification for a bishopric is like the tremendous claim once put in for a mathematician—that he first had had the credit of putting D'Alembert's principle into a form "in which it could be written out at examinations." Did any one ever hear of its being the great merit of one whose mission it is to explain the difficulties and guide the course of an intellectually embarrassed age, that he reconciled, or attempted with more or less success to reconcile, the genealogies in Matthew and Luke, and was a mild and gentlemanly old man, and a marquis's son? Of Mr. Mackarness the world has hardly heard at all. With a crowd of men of high mark, both as regards character and intellectual attainments, to choose from, such preachers as Canon Westcott, and Dean Howson, and Mr. Abbott, and Mr. Liddon, and Mr. Wilkinson of Derby, and Mr. Clarke of Taunton—the *Spectator* purposely omits those names on which it is least likely to feel impartially—and a number of others, it need surely not have been necessary to select mild nobodies. The *Spectator* does not insist on names of still greater note, which would probably be considered too open to attack for the consideration of a sensitive Administration—such names as Dean Stanley, for whose appointment to the diocese of Oxford one had, however, ventured to hope most earnestly against hope, Professor Maurice, or Canon Kingsley, or Mr. Mackonochie. But without these decidedly "dangerous" names, surely it would have been possible to find men of the same high mark as Dr. Temple in the other Church parties, who would have at least redeemed the Church from any chance of insignificance. If an Establishment led by strong men of differing theological views be impossible, the Establishment itself is becoming impossible, and will have to go. To keep up an Establishment professedly embodying different shades of theology is difficult. But it is so difficult, in an age of both noble and ignoble competition like ours, as to keep up an Establishment embodying adequately no shade of theology at all?

The *Saturday Review* thinks that the present necessary combination of episcopal qualities seems to be a High Churchman who to the principles of 1839 has added the accumulated experience of thirty years—High, but not too High, with a *soupcçon*, perhaps, of Broad, or haply a faint trace of Low, and who has in Oxford elections and Irish Church debates stood by Mr. Gladstone. As it was impossible for Mr. Gladstone not to have promoted Dr. Wilberforce, he deserves, as he asks, no credit for the appointment. With respect to the new Bishop of Oxford, nineteen out of twenty people, will only ask who Mr. Mackarness is? Such conditions as the *Review* has tried to ascertain for the *raison d'être* of a Gladstonian bishop, Mr. Mackarness, doubtless, fairly fulfils; and

it is not his fault, though it may be his trial, that he succeeds Bishop Wilberforce. The active and successful country parson is a clerical type which has its excellences, and ought to have its recognition. If Mr. Mackarness's leanings are best expressed by the *Guardian* newspaper in civil and ecclesiastical politics, Lord Arthur's, though hardly evangelical or evangelicallish, are certainly not those of the *Record*, and are perhaps more those of the old-fashioned Church of England type. He knows Greek; is an able and respected leader in Convocation, and, being a scholar and a divine—not of the first class, perhaps, but still a divine—he stands at an immeasurable distance from the Palmerstonian bishops. He is noble by birth, but a scholar by choice; that is to say, he is not a Villiers, a Bickersteth, or a Baring. Dr. Temple's appointment, if it is an appointment, is announced so vaguely that the *Saturday Review* is relieved from the necessity of canvassing it.

THE CHURCH CONGRESS AT LIVERPOOL.

The ninth of these annual assemblies was opened at Liverpool on Tuesday, Oct. 5. At the church of St. Michael's, the Dean of Chester preached a sermon, in which he spoke of a Church Congress as corrective of selfishness and partisanship; but in the course of it, the preacher referred to a variety of topics of the day. The following passage relates to the position of the Church and Nonconformists:—

At times it may be that Dissenters have failed in this charitable duty towards us—that they have grudged to us advantages which we accidentally possess, so as to be willing rather that the country should lose the benefit, than that we should retain what has descended to us—or that they have been eager to appropriate the richest fruits of our ministerial labour—or that the political passion of a few has swept away the moderation and sobriety of the many. Still our business here is not with the motives in our brethren's eyes, but with the beam in our own. And our faults towards Dissenters have not been inconsiderable.

Too often have we bestowed on them a very scanty share of our careful consideration and sympathy. On the part of some of us there has been almost a contemptuous disregard of those who, though we believe them to be mistaken, ought to be treated with respect. But, my brethren, this may be laid down very confidently, that a disdainful dislike of Dissenters is, just now, one of the most dangerous propensities which a Churchman can indulge. But, even where no temptation to this exists, we must admit that many of us are too ignorant of their methods and principles—that we do not discover how much they have to say on their own behalf—and do not duly reflect on the high probability that they have possession of some sides of the truth from which we have relaxed our hold. The proper remedies for such defective apprehension on our part are, first, that we should take pains to ascertain facts correctly; and, secondly, that we should cherish towards all with whom we come in contact that spirit of charity which "vaunteth not itself, is not puffed up." And, in fact, any other spirit is most highly indecorous. It is our neglect, in a great measure, which has given to Nonconformity its strength. Where would the Christianity of the Fen Country and of Cornwall have been but for Wesleyan Methodism? And are not the names numerous, within the range of Nonconformity, which will hold an honourable place in all future ecclesiastical history? I leave this part of my subject with the mention of one honoured name closely connected with the cathedral city of this diocese. That city contains the memorials both of Bishop Pearson and of Matthew Henry. It is not likely that they ever met.* The hard line of 1662 formed a barrier which separated many congenial spirits. But the works of both are in harmony together on the shelves of most clergymen—who find in the one the exactest exposition of the Church's Creed, and use the other for unfolding the religious sense of Scripture in the most attractive and edifying form.

The first meeting of the Congress was held in the afternoon in St. George's Hall, when the Bishop of Chester, the president of the Congress, delivered the opening address. Those portions of his speech which touched upon the advisability of the laity and clergy cordially uniting were loudly applauded, as was also that deprecating "rude interruption and unseemly clamour."

DIOCESAN ORGANISATION.

The first paper was read by Dr. POLLOCK, Archdeacon of Chester, on "Diocesan Organisation." Commencing with the parish, he argued that the incumbent should be assisted by deacons, who could pray in the school or cottage, with the licence of the bishop. Then, in every parish let there be a society of lay labourers, to manage the local charities, visit the sick, ever assisted by the female parishioners—call them deaconesses, or what you like. He then explained at length various organisations connected with the Church, and argued for a closer relation between the cathedral and the diocese; and on the question of "nothing without the Bishop," he insisted that in some dioceses they ought either to have a division of the diocese or the appointment of a suffragan. (Cheers.)

The Archdeacon of Ely read an elaborate paper on the system of the clerical and lay representation of the diocese of Ely, which is now spreading into other dioceses.

Mr. J. M. CLABON read a paper on the same subject, in which he strongly denounced the sale of livings. Towards the close of his address he said that there was danger ahead, but it was danger to the State more than the Church:—

Danger to the Church! No; her foundations are in the everlasting hills. Thrown off by the State, she would but rise to a higher level of usefulness and efficiency. Guided by Convocation, in which all her sons, clerical and lay, would be represented, and who would

* Matthew Henry began his pastorate at Chester in 1667; the very year after that in which Bishop Pearson died.

have power to make Church law and to enforce it, we should no longer have occasion to complain of present shortcomings and present inefficiency. With such rules, scandals of money sales and money exchanges of livings would never exist. There would be bishops enough to organise properly each diocese, and in such a manner as that each parish was properly managed and the poor attended to as well as the rich, and fit laymen would be placed in a position of usefulness under the direction of the clergy, without invading their higher duties.

But cannot all this, or something like it, be, and the union of Church and State still be saved? Not so, if the apathy of Churchmen continues. Not so, if Churchmen sit down quietly to home duties, and forget that they are members, and ought to be active members, of a pure Church, and be earnest and constant as well in visiting the fatherless and widows in their affliction, as in keeping themselves unspotted from the world—as well in joining to organise the Church in general, and the Church in the parish and in the diocese, as in managing their own households. Not so, until Churchmen put Church above party.

Let the word *organise* be our great word. Let there be meetings of all kinds for organisation. Let us organise to get rid of abuses, to enlarge the Church system of the parish, to improve that of the diocese. Let Churchmen so act in union that, if Church and State still continue together, the Church shall be far more efficient than she ever has been; and that, if it should please God that the Church should become disunited from the State, she may still and increasingly be the Church of the poor; extending to them by missionary effort far more than she has ever done for them as members of the State Church—still be foremost in stemming the advancing tide of Popery—still, by her multitudinous agencies, be the Church for the great body of the people—still, in fact, if not in law, be the United Church of England and Ireland.

Mr. RAIKES, M.P., took part in the discussion, and said he trusted that the danger which threatened the Church, and to which the right rev. President had alluded, would not be without good, and that whatever might be the future of the Church in its relation to the State, the warning which was given to "set their house in order" would result in such a setting of it in order as would lead to its prolonged life.

The Rev. Dr. TAYLOR thought after such wonderful unanimity a little change might be agreeable. Mere Conferences could not be called organisation, organisation implies action. He considered that the three schools of thought in the Church were diametrically opposed, that common action was impossible, and that diocesan organisation was not favourable to individual liberty. While, therefore, the Church was established, he was opposed to a Diocesan Synod. The reading of this paper was frequently interrupted with expressions of dissent.

Archdeacon DENISON, who was warmly greeted, remarked that establishment was an accident of the Church, but he thought it was possible that they might have something like concurrence at any rate in bringing the opinion of the Church of England to bear upon Parliament; that is, if they wanted to preserve the Established Church of this country, though for his own part he did not hesitate to tell them that he thought it was gone. (No, no.) Well, he had a right to have his opinion, and they had a right to theirs. In conclusion, he felt that with all affectionate earnestness and respect he could not help telling them that, if they wanted to preserve their Church, they must do their utmost as clergymen and laymen to establish a diocesan synod of laity and clergymen, presided over by their bishops in every diocese in the Church.

It was officially announced that the Dean of Ripon and the Rev. J. O. Ryle had withdrawn from the Congress, because the Rev. Mr. Mackonochie was to be allowed to read a paper. It is added that thirty Liverpool clergymen, though they did not withdraw, joined in a protest against the admission of Mr. Mackonochie.

THE SUPPLY AND TRAINING OF THE CLERGY.

On Tuesday evening Canon GREY read a paper in which, alluding to the low standard of the present examinations for Orders, he said—No professional ignorance was so inexcusable as ignorance of the Bible on the part of a clergyman. The needs of the Church required her indeed to accept candidates not sufficiently educated, but he suggested that examination for several dioceses should be made by a central board, an examination one and the same for all men, including a knowledge of the Bible, Church History, Latin, Greek, and the elements of Hebrew.

The Rev. Dr. SALMON would regard the matter from an Irish point of view, and, regretting the deterioration of quality, if not of quantity, likely to arise owing to disestablishment of the Irish Church, he said, that, while the candidates for Roman Orders in Ireland had education, board, lodging, and washing found for them, those for our Church were defrauded by funds especially left for them by Queen Elizabeth. He was strongly in favour of a good education which should give habits of discipline, invigorate the intellect, and quicken power. It would be safer to dispense with special teaching than with general knowledge.

The Rev. T. E. ESPIN also read a paper on the subject. He said that though a University degree was the best preparation for holy orders, last year 169 men were ordained without degrees—a larger number than ever before, and they could not do without such men. They were nearly all prepared at theological colleges, whose standard he thought might be raised. The bishops had this matter entirely in their own hands, but there ought to be a central literary examination independent of the bishops. If they had more and younger deacons, new grounds could be laid for more bishops less devoted to secular and State cares than the present ones. (Cheers.) The Church would gain more real

strength by doing her own holy work thoroughly and well than from any privileges granted by the State. (Hear, hear.) Let them by all means have a clergy educated up to the times. Zeal they had, but zeal without knowledge was most hurtful. They wanted men in the best and highest sense of the age, who understood and would influence it, and, above all, would sanctify it. (Cheers.)

The Right Hon. J. R. MOWBRAY, M.P., the first of the selected speakers, said the clergy of the National Church should have the best and most complete education which England could afford them. (Hear, hear.) And he believed that that education was to be found in their ancient Universities. (Applause.)

After some further discussion, Mr. BERNESFORD HOPK, M.P., strongly advocated a University education. The drift of the political current would, they must all see, probably affect to a very serious degree the relations of the Universities—the direct relations and the direct connection of the Universities and their Colleges with the Church. Some had promoted, others—himself among the numbers—had been doing their best to stem the current; but they saw that the current was flowing strongly, and it would be the part of blind men and of cowards not to provide for the possible tendency of the future; but he implored, he exhorted as solemnly as he could, all Churchmen, and essentially the clergy, to consider that no amount of Parliamentary legislation would cut off the connection of the Universities with the Church if the Universities and the Church determined that they should keep together. (Cheers.) No amount of political change could extinguish the existence of a Church school—a Church faculty, to use a technical phrase—within the Universities. If they withdrew all the sons of the Church from the Universities, and exclusively set up theological seminaries in their place, the result would be that the intellect of the country would be diverted from the Church in a degree that it was not now. Their clergy would become well educated, it might be, in technical knowledge, good theologians and good preachers, but without that broad acquaintance with our fellow men and human nature which had been a great characteristic of the English Church. (Cheers.)

PHASES OF UNBELIEF AND HOW TO MEET THEM.

The Congress was resumed at ten o'clock on Wednesday morning in St. George's Hall, Liverpool. The Bishop of Chester presided. In the large hall the subject for discussion was "Phases of Unbelief."

The Rev. E. GARRETT, vicar of Surbiton, said that modern unbelief had developed itself in four several forms—the historical, the critical, the philosophical, and the scientific. Having defined the phases of these sections, he said that there was a true historical search, a true criticism, a true philosophy, and a true science; but these were the handmaids of God's truth, and they must not confound these with the enemies of faith. The four phases he had named were only phases of one unity, which was apt to give a kind of generous toleration to religion, but it substituted a dim, shapeless religiosity for intelligent and affectionate belief. As to what should be their weapons to meet this unbelief, he felt that it must mainly consist of a bolder and more determined attitude on their part. He did not pretend that they should be content with the immobility of ignorance or the blindness of fanaticism. They must keep pace with the growth of thought. There were no secrets of history that they should not explore, no critical power they should not cultivate, no path of philosophy they should not tread, no secrets of the natural world that they should not seek to learn—in fact, they should vanquish unbelief with its own weapons. (Cheers.) He went on to say that there must be more dogmatic teaching, nothing being more dogmatic than the rejection of all dogma by modern unbelief. Doubt must be met by certainty. The age was sick with doubt and craving for assurance. Let them (the clergy) give this assurance. Cure unbelief, says Mr. Garrett, by being very positive that you are right, for unbelievers are very positive that you are wrong.

The Rev. H. A. WOODGATE, rector of Dundalk, thought that religious belief was a question not of the head but of the heart. Unbelievers were hostile to objective truth and also to subjective truth, i.e., some of them thought the Christian creed was false in fact, and others that parts of it were bad in morals. However, all would come right in time. "If scientific men would read their Bibles as God's message to sinners, not looking out to find what was at variance with His works in nature; if they would attend public worship, partake of the Holy Communion, were earnest and regular in their private devotions and holy in their lives, he had not the slightest doubt of their faith."

Mr. R. HURRON, editor of the *Spectator*, next read a paper on the subject. He expressed the belief that many of the sceptics of the present day were earnest seekers after truth, and if they were to meet the doubt of the day, they must recognise the difficulties of these men, and do their best to remove them. The error often lay not so much with the naturalists as with the theologians. Having at some length discussed the Darwinian theory, he contended that he had not discovered new facts, but only observed developments of facts. (Hear, hear.) The supernatural was not a development of the natural, and if they always welcomed new discoveries in science, instead of starting back in alarm, they would often find that they had new justifications of faith, instead of new foundations for doubt. (Cheers.) He felt that modern theologians attached more weight and built more upon the miracles of the Lord than the Apostles did. They relied upon two things—the image of a cha-

acter higher than nature, a character impressed on their hearts, a character which was serene in the fierce conflict of evidence; and on the external confirmation of this image given in the fact that they had seen it pass through, and that it was the same after as before, the great mortal change.

Now, surely, of these two facts they were competent witnesses. No scientific incredulity of miracle would have made them more incredulous of the Resurrection than, from quite other causes they certainly were. No fact in history is more certain than that they believed themselves to have held repeated conversations with their risen Lord, and this, too, in large groups, and that their whole future life was determined by those conversations. And the less scientific they were, the less they knew what future ages would expect from the spiritual and moral character of One standing out thus above nature. Yet, that the character was such as to be in keeping with this superiority of the law of natural phenomena, we know by the image left in their traditions—an image far beyond their power to conceive had they not perceived it, and which is only the more remarkable that the details out of which we gather it were left floating carelessly with no historical superintendence on the mind of that generation. I think we may fairly thank the sceptics for pointing out to us how widely we have shifted the point of view of the apostles in our recasts of Christian evidence. Did Christ overcome death? Was He spiritually and morally as much above nature as He thereby proved Himself to be naturally? These are questions, surely, on which the apostles have shown themselves to be competent witnesses. Why deny that beyond the answer to these questions the historical detail is such as we ought to expect from the tradition of an unscientific age—that it is uncritically arranged and, taken alone, would have been insufficient to have proved the existence of the physically supernatural, had it not been proved for us by the Resurrection? I think it has been the attempt to put ourselves on ground a great deal surer than that of the apostles which has produced so much doubt. If the earnest sceptics should lead us back to the ground taken by the apostles—trust in the account of Himself and His own nature given by One who transfigured life and conquered death, they will, I think, have done us a great service. For me, I confess that study of the best modern sceptics has brought me, on the whole, more faith than the study of the best modern apologists.

Mr. LOWNDEN "enlarged upon the manner" in which he would wish to treat a man who reluctantly came to the conclusion that Christianity was false in fact, though he wished it to be true because of its beauty. Mr. Lowndes thought this form of unbelief "as dangerous to Christianity as open hostility."

Mr. GEORGE WARINGTON selected for his subject the historical phase of unbelief, not the extreme historical phase, but rather that doubt of the ordinary narrative of Scripture which they found largely current in the present day among professing sceptics, and which formed also an undercurrent of doubt on the part of intelligent educated men at large. He wished to say a few practical words on the way of meeting this unbelief. Let them, in talking with the sceptic, admit all that was good in what he said. (Cheers.) Nothing would be so likely to lead him back to truth and faith as his finding the points which he held to be true, and which the other side could admit as true, turned into weapons against the untrue which had been mixed up with them. He then proceeded to argue for the authenticity of the Pentateuch and the Book of Daniel. Turning then to the undercurrent of doubt to which he had alluded, the general feeling of haziness and doubt, he felt that there was only one true way of meeting it. Where there really was a doubt let the minister be the first to admit and appreciate it. They would believe the reader what was true when they found their reasonable doubts sympathised with. (Cheers.) [When the bell sounded there were loud cries to "Go on," and at the request of the President he proceeded.] Now, there was the case of Balaam's ass, how could they make a man believe that if they lost Balaam's ass they lost anything that they cared for? (Cheers and laughter.) Now, he contended that on examination there was a congruity about the miracle which made it a valuable lesson. In the same way he commented on Jonah's fish, contending that its lesson was a most important one.

The Rev. W. R. CLARKE, of Taunton, agreed that they should meet unbelievers and sceptics with sympathy. He would express no sympathy with those who, living in the Church, and professing to believe her doctrines, denied them in their teaching. He had felt his moral nature stimulated by many a man who called himself a sceptic. They must have some knowledge of the arguments they were expected to meet, and it would be well if the humblest believers would be content not to testify too much negatively, and not to question the arguments of sceptics of whose writings they knew nothing. The Church's weapons consisted of argument and anathema, but he thought it would be better if there was more of the former and less of the latter. Anathema was too often made to take place of argument. Some people said that arguments were dying out, but he asked how it was that those who were giving up the miracles of the Gospel were beginning to believe in the miracles of table-turning. (Cheers and laughter.) He lamented the paralysing of the arm of the Church by her subdivisions and dissensions. She was left as one deserted, walking the world in rags, so that all they who passed by laughed at her. (Cheers.)

The Rev. Dr. SALMON directed his observations to scientific unbelief, distinguishing between the facts of science and the imagination of science. Often where opposition was supposed to exist between revelation and science it did not really exist between revelation and the facts of science, but between revelation and the imagination of science.

Dr. TRISTRAM thought that they ought to sympathise with honest doubt, and "appeal to the spiritual

consciousness" of scientific men. If they were to ask the scientific man what the scientific proof of consciousness was, and he could not answer that question, he (the speaker) should leave him there.

The Rev. J. McNAUGHT said that one of the points not spoken to that morning was that they must not take as Christian or unchristian disbelief a mere dissent from the creeds of ages, parties, or individuals. It was quite possible that amiable Christians might thrust away others from themselves, and attach to them the disagreeable name of unbelievers; while the unbelief entertained by those persons so repelled was not a disbelief of Christ and Catholic truth, but a mere dissent from those particular opinions entertained in old ages or disseminated by individual teachers.

The Rev. R. YONGE pointed out many phases of unbelief, and among others made special mention of the man-monkey unbelief of Darwinism, and the English phase of unbelief in "Ecco Homo." The latter statement, however, met with considerable dissent, a large number of the audience hissing, and asking the rev. gentleman to speak to the question. He then went on to say that if the Church was to be a sort of Noah's Ark, containing opinions representing all religions and no religion at all, why then it would become a perfect Bedlam—and as Bedlam received all lunatics, whether idiots or half-idiots—lunatics of all kinds, and sorts, and colours—so would the Church. (Cries of "Question.") He contended that he was speaking to the question, for he was saying that comprehension of all error was exclusion of vital truth. He was then proceeding to make an attack upon what he termed the monstrous lie of Popish transubstantiation, when the meeting became so clamorous that the Bishop of Chester had to interpose. In another second the bell sounded—a signal that the rev. gentleman had occupied the time allowed to each speaker; and he very reluctantly retired to his seat.

After a few remarks from the Rev. G. W. BRAMEL, who spoke of the want of a new text of the New Testament, which was at present a very imperfect book, a book different in many respects to the original, the discussion closed.

RECREATIONS OF THE PEOPLE.

By way of economising time and facilitating the disposal of the business, a meeting of the Congress, simultaneous with the one in St. George's Hall, was held in the small Concert Hall, where the subject was "The Recreations of the People," upon which the first paper was read by the Rev. J. ERSKINE CLARKE, who referred chiefly to indoor recreation. He commented on the prejudicial influences exercised by the public-house, the music-hall, dancing saloons, and the theatres. The public-house only debased the working man; the recreation of dancing in our large towns was so vitiated that it must be abandoned. The theatre was especially the recreation of the poor, but as it was at present represented it was no true recreation. He thought it a matter well worthy of the attention of the benevolent that they should try to elevate the drama by the experiment of putting a theatre under the firm supervision of a committee such as that which managed the Polytechnic Institution, London, severed from drinking and licentious temptations; such a theatre might not only afford harmless but healthy recreation, while the theatre as at present existing was of the most fearfully depraving character. A love of music was no sin, and a hearty laugh was no sign of depravity; and it ought to be felt that God did not provide all the bright things of the earth for those who despised and disobeyed Him. Let them keep bringing the fact before the public that strong drink was the worst foe in this land at the present time to the real recreation of the people. (Hear, hear.) Much of the money wasted in indiscriminate alms, which often directly leads to drinking, could be profitably applied to the establishment of well-conducted places for the amusement of the people.

The Rev. J. C. CHAMBERS read the next paper. Christianity sanctioned the doctrine that amusement ought to be to the life of the man what salt was to food. It was not by setting their faces against all recreation that they could hope to raise the present standard, but by energetically seeking to purify the present so-called recreations they might do a great deal to bring back the days when the land was known as "merry England," and at the same time do much in the service of religion.

Mr. JAMES CROPPER urged that the spare time of the people was that in which those who most loved them could best and most influence them. (Hear, hear.) He strongly spoke in favour of railway excursions, having often seen the advantages they afforded. Everything was to be said in favour of making music and reading popular. (Applause.)

Captain H. Toinby, Rev. Mr. Scott, Mr. J. F. Watson, Rev. W. Glaisher, the Archdeacon of Ely, Rev. James Irving, and Rev. Rector Griffiths followed. The Venerable Archdeacon DENISON spoke strongly in favour of harvest homes. He did not feel at all horrified at dancing, and in his own parish he very much wished he could have joined a recent dancing party. (A laugh.) He also advocated cricket between the services on Sundays. The Rev. N. LORRAINE strongly dissented from these views. The discussion then closed.

SUNDAY-SCHOOLS.

Education, including Sunday-schools, was the subject appointed for Wednesday afternoon, and it produced an exceedingly interesting meeting. The opening paper by Archdeacon FOULKES was little more than a sketch of the mode of management adopted in his own Sunday-school. This was a mere system of graduated lessons, examinations, and rewards. Matters of higher interest and more urgent importance were introduced in the able paper

read by Dr. BARRY on national education and its political prospects. He considered that the alternatives really presented for the future were only two; secular education and denominational education; for, as he justly pointed out, religious education, undenominational, is only a delusive makeshift, which must shortly end in open secularism. He then proceeded to express the opinion, which he pressed with great earnestness upon the attention of the clergy, that the denominational having the enormous advantage both of occupying the ground and being most in harmony with the convictions of the nation, might probably be maintained on one condition by the frank acceptance of a conscience clause. Without this concession he believed its maintenance to be simply impossible, a conviction which Earl Nelson, who rose among other non-official speakers, very strongly supported and confirmed out of his personal experience. Dr. BARRY also called attention and solicited support to a society, newly formed in Manchester, for the maintenance of denominational education on this basis. Mr. BARDSLEY, who followed Dr. Barry, took occasion to analyse and prove the inaccuracy of the statistics relative to education in Manchester which have been very largely quoted by the advocates of compulsory education, and very much confirmed Dr. Barry's arguments, which appeared, indeed, to carry entire conviction to the great body of the audience. He also pointed out that the present urgent want was not an increase of school accommodation, which in most places, as in Manchester, was already ample, but some means of securing the attendance of pupils. Mr. Bardsley is of opinion that a vigorous carrying out of existing Acts of Parliament, such as the Vagrant and other Acts, would do much to remedy the evil. He concluded his paper with pleading for the supremacy of Scripture in education, and an eloquent defence and recommendation of Sunday-schools. Mr. Alderman HUBBARD, of Liverpool, was the other official speaker. He spoke warmly on what he considered to be the present disgraceful state of national education. He was in favour of denominational education, and would confine Government action to secular instruction, but at the same time wished to see the country divided into districts, with a local Board of Education, and an array of inspectors and sub-inspectors in proportion to their size. The worthy Alderman did not attempt to show how it was possible to reconcile such a machinery with the denominational system. Canon TREVOR took up the cudgels against the conscience clause, and with a great apparent show of logic, denounced it as either useless or mischievous. His speech was more amusing than convincing, and did not carry any conviction to the minds of the audience. An address from Mr. J. G. HUBBARD was much more to the point. He attacked the conscience clause, on the ground that it prohibited all religious teaching, and, in liberating the consciences of parents, would place a burden on the consciences of school managers and teachers. He proposed an alternative plan, viz., to give parents the right to remove their children from any lesson whatever to which they might object, so that the exemption should not bear any distinctively religious character, but be a simple maintenance of the natural right of a parent to regulate the education of his child. The Archdeacon of Ely made a warm and earnest reply on the other side, and after addresses from some other speakers, the session closed.

IMPROVEMENT OF THE CHURCH SERVICES.

There was a crowded attendance on Thursday morning to listen to the discussion on this subject, which was expected to be exciting. We quote from an interesting sketch in the *Record*, which we have somewhat abbreviated:—

The discussion was opened by Dr. BLAKENEY in an able paper, in which he attacked with energy the published proposal of the Rev. E. Stewart, for the introduction of low masses. At every step he made his ground good by such explicit and precise quotations from the documents of the Church that thus far little ground of opposition was found. But when he proceeded to illustrate the effects upon the public feeling and conscience of the country likely to be produced by such a class of services as Mr. Stewart recommends, by referring to the religious and moral condition of Rome and other Roman Catholic countries, the case was different. The interruptions were loud and long, and more than once Dr. Blakeney was compelled to appeal to the chairman. The speaker closed his paper with an eloquent peroration, in which he declared his conviction that Protestant truth would alone win and preserve the sympathies of the people of England. Rev. W. J. BUTLER, of Wantage, followed on the other side, but, through a miscalculation of time, which cut him short just as he reached the critical part of his paper, he was able to do little mischief. He expounded at such length the particular causes of present Church difficulties, that when he came to speak of the remedies his time was already running out. Enough was said to excite the honest indignation of the meeting, but probably the worst parts will only be revealed in the printed report. It was strange, passing strange, to hear a man of sense vindicate the masses of the Church of Rome as being intelligible to the people spite of the dead language in which they are offered, and as peculiarly touching and reverent; passing strange it was to hear this said by the very man who a few minutes before had sweepingly condemned the Liturgy of his Church as being, by its very refinement and beauty, unsuited to the comprehension, and therefore to the tastes and wants, of Englishmen. The next speaker was the Hon. and Rev. E. V. BLIGH, a young man comparatively little known. While on the one side he delighted his acquaintance with the unexpected boldness and courage and Evangelical

faithfulness of his views, he astonished them somewhat on the other hand by the sweeping and almost revolutionary changes which he recommended. It was very amusing to watch the blank and perplexed faces with which extreme men, bearing in every line of their physiognomy and dress the character of their Church views, forced themselves to listen to such proposals as the admission of extemporaneous prayer in our Church services, and the opening of the churches and the pulpits to the labours of lay evangelists. Mr. Bligh's address contained many very remarkable suggestions well worthy of consideration, while the frankness of his manner, and the evident sincerity of his convictions, went far to disarm opposition. The Hon. C. L. WOOD, President of the Church Union, next addressed the meeting. The character of his opinions may be guessed. The stress of his argument was simply that the necessities of the Church demanded another sort of service than the usual liturgical prayers of the Church of England, and that the want could only be supplied by the multiplied "offerings of the Eucharistic sacrifice." Archdeacon DENISON then rose. He had been seen busy writing for some time, and he now proclaimed the conclusion of his labours in the statement that he had found that there was not a solitary reason in favour of Liturgical revision, but that the reasons against it were seven-and-thirty. Of these he enumerated ten, almost all of them being simply reiterations in altered forms of proposition of the one fact, that the Archdeacon of Taunton did not approve of it. There was absolutely no power to make alterations, none in the Crown, none in the Parliament, none in the Convocation, and he roundly declared, after his own sweeping way, that if alterations were made, he for his part would prefer to lay down his life than to obey them. The Rev. Dr. TAYLOR, of St. Silas, Liverpool, speaking from his own experience of ministerial life in Liverpool, repudiated the notion expressed by other speakers, that the Church of England had entirely lost the affection and confidence of the working classes, and declared his conviction that a faithful preaching of the Gospel would always attract them. He concluded a most effective and telling address with a quotation from Dean Alford, condemnatory of the conception of the Lord's Supper as a Popish Mass. The next announcement made aroused the strong feelings of the assembly, and it was some time before the storm of opposition sufficiently subsided to allow the proceedings to go on: it was the name of the Rev. A. H. MACKONCHIE. When the incumbent of St. Alban's, Holborn, was allowed to speak, he allayed further irritability by the studied moderation of his address. He avoided all questions of controversy, and recommended greater freedom of service, including extemporaneous prayer, and illustrated his advice by the example of services after the Presbyterian model, which he had himself very recently conducted among the fishing population of the Scotch coast. He was followed by a line of Ritualists, who had evidently determined to secure recognition. One of them, Dr. LITTLEDALE, was met on rising with opposition yet more determined and more prolonged than what greeted Mr. Mackonchie, and no wonder that the deep insults against the memory of the sainted Reformers should have sunk deep into the hearts of English Churchmen. Mr. HILDYARD, Mr. Lowder, and another gentleman concluded the succession, broken only by Mr. Smith, of Tonbridge. Their addresses followed the same keynote as that of their leader, and all turned on the same point—the "Eucharistic sacrifice." Behind the President (the Bishop of Chester) sat the Bishop of Oxford, elect of Winchester. Every now and then the Bishop of Oxford interfered, or if the word be preferred, assisted the management of the meeting with suggestions. Invariably their tendency was to secure some advantage for the High Church party. It must be sorrowfully admitted that this evident bias of the Bishop of Oxford supplies no pleasant omen for the meeting of the next Congress at Southampton, which will, of course, be held under his presidency and subject to his skillful manipulation; nor does it augur well for the future comfort of the clergy of the diocese of Winchester.

CHURCH PATRONAGE.

In the afternoon papers were read upon "Church Patronage and the Superannuation of the Clergy." The first paper was read by the Dean of Ely, who after an historical sketch of Church patronage, strongly denounced the sale of advowsons, dwelling with great humour on the style in which auctioneers drew up their advertisements. He said the law as to simony was both obscure and bad, and he quoted with great satisfaction the recent denunciation of the sale of advowsons by the Archbishop of Canterbury. He did not think the sale of livings could be utterly put an end to by the Legislature, but he did think they might be made much more consistent and judicious. In his opinion the Legislature ought to declare that Church patronage was not Church property. Such sales ought, in some degree, to be regulated by the fear of God, and on this point he looked forward most hopefully to the force of public opinion. The paper next touched upon the question of parishioners electing their own clergyman, and then described with approval the system recently pursued by the Duke of St. Albans in connection with the election of a clergyman at Redbourne. They must remember that in this case the patron did not abandon his rights, he only asked for the assistance and advice of the parishioners. He did not quite approve of that system, or of the system of popular election, but he was in favour of the parishioners having the right—through the bishop—of objecting to an improper appointment. Such a system would put an

end to the great weakness of the Church of England—the placing of strong men in places where they could not exercise their talents, and of placing weak men in positions of influence.

Mr. F. S. HULL (solicitor, of Liverpool) strongly advocated an elaborate plan as to presentations. First, he argued that presentations should cease after the death of the present patron. Second, the parishioners should have the power of objection through a representative committee. Third, the bishop should be the sole judge of doctrine. Fourth, the conduct and gifts of the person presented should be reported on by a committee of laymen and clergymen. Fifth, there should be machinery to remove, even after presentation, incumbents open to objection.

The Rev. J. F. MACKARNES (Bishop-elect of Oxford) said, supposing the people were to have the power of electing their pastor, the question arose, who were the "people?" and ought they to have such rights, whether fit or not to use them? If all parishioners were godly men the plan might work well enough, but supposing the parishioners were not godly? Then, again, the parish and the parson might quarrel after election. He thought the New Zealand plan of a board of nominators, as approved of by the late Bishop of New Zealand, would work well in England, and would be comparatively free from the evils under which we now suffer. He feared we could procure no organic change now, but he hoped much from the growth of public opinion, and the progress of honesty amongst all concerned. Let the Church fix a high estimate, and the conscientiousness of patrons must by-and-by increase.

WORKING MEN'S MEETING.

On Thursday evening a great meeting of working men, in connection with the Congress, was held in St. George's Hall. The floor of the hall, which was set apart for working men, was crowded, and the galleries were filled with members of Congress and ladies. The Bishop of Chester presided; and among the speakers were the Archbishop of York, the Bishop of Oxford, and the Bishop of Sodor and Man. The Archbishop was loudly cheered on taking his seat, and a similar compliment was given to Bishop Wilberforce, which, however, was mixed with some hooting. Mr. R. Graves, M.P., and Mr. R. A. Cross, M.P., were on the platform, and were loudly cheered. The greatest compliment of all, however, was paid to the Rev. Dr. Taylor, who was honoured with three cheers, formally proposed and lustily given, in recognition of his evangelistic labours among the working classes in Liverpool.

The Archbishop of York, in the course of his speech, expressed his regret that the clergy did not more generally take part in the temperance movement. He was glad to think that now this great question had been taken up by the working classes themselves. He believed that would remove the one difficulty which the clergy had felt, and that they now would go along with the working classes in the movement as in all others of a similar kind, for indeed all, clergy and laity alike, had one common object, and that was, as he had said, to remove all those influences which hurt men body and soul, so that evil might be put down, and the happiness of all be promoted. (Cheers.) In conclusion, the Archbishop said he would not confess that the Church of England had lost its hold upon the working classes of England as if that matter was settled. (Hear.) But if the Church had lost the grasp of the working man's hand, she would put forth her hand again and working men would clasp it. (Cheers.) If their church services did not attract working men, they must arrange that those services should attract the working men. (Cheers.) And working men, for their part, if it should happen that they became wearied of clergymen altogether, and should think there was nothing in the world but work and wages, would, he hoped, look minutely at the work which was being done by the Church, because he was satisfied that their present creed would not satisfy them long. He was persuaded that they would see, if they looked closely, the Divine impress upon what was being done for God, and for good in the world; and so the Church would win them, and so meetings like that would have a blessed reward, for they would encourage those clergy who were willing soldiers to fight the better under the banner of their Divine Master, Leader, and King. (Loud and prolonged cheers.)

The Bishop of Oxford rose to address the meeting, and was received with great cheering, followed, however, by a storm of hooting and hissing. After waiting quietly for a couple of minutes, while the feeling of the meeting expended itself, his lordship took advantage of the first lull which occurred to begin "Brother working men," but this soothing form of address appeared only to operate as a provocation upon a large election meeting, and the hissing and hooting were renewed. After some time his lordship was allowed to go on, but his address, which might have been described as "purely evangelical," was from time interrupted by similar manifestations of feeling. Remarking upon this, the bishop interrupted himself in the course of his speech to say that he did not care in the least for the insignificant noises he heard from some part of the meeting—(cheers, laughter, and hisses)—proceeding as they must do from great geese. (Cheers and laughter.) Let a man, if he had anything to say—if God had given him a human voice—not adopt the voice of a sibilant animal, but if possible express himself like a son of Adam. ("Hear, hear," cheers, and laughter.) After he had administered this rebuke to those who interrupted him, Dr. Wilberforce was listened to with more decorum, and many passages of his animated address were loudly cheered.

The Bishop of Sodor and Man, and the Rev. Dr.

TAYLOR, addressed the meeting. Archdeacon DENISON on presenting himself was received with a perfect storm of hooting and hissing, and cries of "What about the fourth commandment?" and "Sabbath-breaker," and was for some time unable to obtain an hearing.

CHURCH WORK IN LARGE TOWNS.

On Friday this was the subject of discussion. The Rev. Dr. HUME (Liverpool) read a paper, in which he advocated an increase in the number of churches in densely populated towns; the residence of clergy in the midst of such parishes, and an increased number of schools. Mr. H. BIRLEY, M.P., also read a paper on the same subject.

The Rev. W. D. MACLAGAN read a paper, in which he stated that the Church's work, to be done effectually in large towns, was not to be done by two Sunday services, or at the most three; that special and frequent services should be held, and that those services should include the central act of worship, the celebration of the Lord's Supper; that mission rooms should be established in connection with parish churches, and that at certain periods special services should be held continuously, with prayer-meetings, &c., to supplement the religious operations and deepen the impressions of the day. The speaker also urged strongly the importance of open-air preaching by clergymen and laymen in courts and alleys. He advocated, amidst much applause, universally free seats, instead of allotting a "miserable remnant" of church accommodation to the poor.

A discussion followed, in which Mr. ANTONIO BRADY said that, living in the far east and poorest part of London, he had been actively engaged for many years in endeavouring to provide for the spiritual wants and education of his poorer neighbours. He believed the law of the land and the severity of the parochial system were great hindrances to the work of the Church in large towns. There were many hindrances at the root of the failure of their Church polity. The churches should be used more frequently, and at hours to suit all classes and comers. There was a want of training for the clergy, not only for pastoral visiting and superintendence, but for public ministrations, especially in reading, exhortation, praying, and preaching. Mr. Brady spoke also of the value of extempore prayer.

The Rev. J. H. ILES, of South Staffordshire, devoted himself to pointing out the value of supplementing the ordinary services of the Church by special services; by mission churches in large parishes, the ministers of such churches to be as independent as possible of the vicar of the parish; by multiplying church officers, so as to employ godly laymen; by extempore preaching and prayer; by the employment of women who have given up their souls and time to God; by welcoming into the Church and giving employment and occupation to Sunday-schoolers, by special Sunday services for children, and by a more harmonious action between pledged teetotallers and temperance men.

Bishop RYAN spoke chiefly of the importance of middle-class education being strongly influenced and directed by the Church. The Dean of York spoke in favour of churches being perfectly free and open, and of a choral celebration of the Holy Communion once a month. The Rev. JAS. BARDSLEY (Manchester), followed with a description of the operations initiated by himself and his coadjutors in Manchester, in connection with the working classes. The Rev. Canon GORE said they wanted an extended living agency, which should include the faithful loving work of devoted women. The Rev. W. LEVROY stated that in Liverpool, before "sisterhoods" were dreamed of, the "Bible Woman's Mission" was in operation in that town. He also dwelt upon the necessity of establishing by the clergy that personal intercourse with souls which was the strength of the Church of Rome, but the weakness of the Church of England. The Rev. A. STOWELL, amongst some great hindrances, dwelt on the wretched dwellings of the working classes, and the temptation afforded by the opening of public-houses on Sundays. The Rev. HENRY EDWARDS, of Aberdare, thought that a strong diocesan movement was the most effectual way of meeting the difficulties experienced by clergymen in Wales. After addresses from the Revs. J. Scott, J. Ellerton, J. Hughes, and Mr. Grindley, the morning session closed.

THE WEEKLY OFFERTORY.

In the afternoon the congress was held in the Concert-room, which was densely crowded, and hundreds were unable to obtain admission. Before the papers were read, Earl NELSON moved, and the Dean of Ely seconded a motion to the effect that the next Church Congress be held at Southampton. The motion was carried *nem. con.*

Canon TREVOR then read a paper on "Weekly Offertory and Almsgiving." Mr. Charles France, Mr. T. Collins, M.P., and Mr. Clarke also spoke on the subject.

The Rev. A. H. MACKONCHIE then stepped forward to read his paper. He received a most enthusiastic reception. His paper was to the following effect:—The offertory as part of Divine worship is necessary to complete an acceptable act of loving adoration, and they should never forget that it is not the gift but the giver, and the act of giving, which is pleasing to God. Looking at the offertory in this light, it was clearly their duty to constantly enforce the necessity for almsgiving; for the Church of England—whatever might be said—was poor, in spite of the willing gifts of the poor, and the munificence of a few of the wealthy. The paper next pointed out, by quotations from both the Old and the New Testament, that almsgiving was a duty and a Christian obligation, and that more regular and loving almsgiving would increase

the spirit of self-dedication, and give more workers to the Church. If, therefore, it should ever happen to the Church of England to be disendowed, they must try and avert from the State the punishment for such a sacrilegious sin, by a spirit of more bountiful almsgiving in the Church."

In the afternoon, some of the Congress Committee, in spite of the unfavourable weather, sailed up and down the river in a Birkenhead steamer, visiting Messrs. Laird's yards and some of the reformatory and training ships.

In the evening there were readings of papers in the Concert Hall, on "Sinai and Palestine," when a paper was read by Walter Morrison, Esq., M.P. There was also a *soirée* in the Great Hall, and a seamen's meeting in the Concert Hall. The proceedings of the Congress terminated with a service in the Chester Cathedral, where the sermon was preached by the Archbishop of York. In point of attendance the Congress has been one of the most successful yet held, the audiences often numbering 2,500.

THE FREE EPISCOPAL CHURCH IN IRELAND.

The *Dublin Evening Mail* states that at a meeting of clergymen, brought together by the Archdeacon of Dublin, he produced a document for signature by those present, declaring in effect that "under no circumstances would they act in a mixed assembly of clerics and laymen in which questions of doctrine and discipline should be discussed." The proposal was supported, as we have heard, only by Dr. Griffin and two or three others, and was repudiated by the general feeling; whereupon Archdeacon Lee said the question became one of secession between him and his friends.

In a letter to the *Star*, "An Unbeneficed Clergyman" of Oxford, states the result of his observations and inquiries during a recent visit to Ireland relative to the prospects of the Free Episcopal Church of Ireland. He says:—

A very few of the persons with whom I conversed on the subject seemed to be apprehensive that the Church, deprived of State patronage and State funds, would dwindle away, and eventually die out. Not so the greater number. Amongst the members of the Church, parsons as well as laymen, I found a very hopeful feeling existing. Several said to me in a confident manner, "We shall do, and do better than we have ever done. In some parts of the country parishes will have to be consolidated, and here and there it may be found necessary to close a church, but on the whole we shall certainly prosper. There is no doubt at all about it." The Roman Catholics, priests as well as people, were of the same opinion. Speaking of the incomes of the parsons, a priest said to me, "They will be better off than ever." Speaking of their influence, he remarked, "It will be greater." They will be more active, more earnest, more discreet, and so more successful. Being, as for the most part they probably will be, men of a lower social grade than they have been hitherto (for when the discipline is stricter, as it always is in a Voluntary Church, the post of parson will not be so attractive to young men of high family), they will be better able to sympathise with the masses and so be more likely to make their way amongst them. He didn't say so in words, but he seemed to me to think that his own Church would find the free Episcopal community a more active and formidable antagonist than it has ever yet found it. I fully believe this will be the case. I fully believe that the Free Church in Ireland will flourish in a way that numbers who hug the chains of the Establishment in this country little imagine.

THE GERMAN PROTESTANT UNION.

The Protestant Union commenced its meetings last week in Berlin. This Union is composed of preachers, professors of theology, and dignitaries of the Protestant Church, who oppose, on the one hand, ultra-orthodox and intolerant tendencies, and, on the other, frivolous latitudinarianism. The meetings of the Congress are held in the Gymnastic Hall, as the use of the churches in Berlin was refused by the Minister for Public Worship, Herr von Muhler. The large and beautiful hall was finely adorned. Beneath the organ was the picture of Luther, a Bible in his hand, and underneath the famous protest against everything opposed to freedom of conscience, which we read this summer on the Luther monument at Worms "Hier stehe ich—ich kann nicht anders—Gott helfe mir—Amen!" Opposite there was a platform for the committee and a tribune for the speakers. Above these was the pulpit. The hall was occupied by a moderate audience, mainly composed of the upper and middle classes. Led by the organ the congregation sang the beautiful hymn—"Geist des Herrn, dein Licht allein muss der kirche leuchten!" Doctor Schwartz, court preacher at Gotha, mounted the pulpit and preached upon the divisions of the Church. He maintained that mere uniformity of creed is the principle of Catholicism. The following is an extract from his sermon:—

We believe in Christ as an historical Personage whose image has been obscured by fantastic traditions, but whom we reverence as the pure and noble founder of the Church. We believe in the Gospel and its doctrine of all-embracing love as taught by Christ. We deny miracles, knowing the universe to be governed by fixed laws; but we recognise the wonders worked by the Spirit, we recognise the force of love and the hope beyond the grave. We protest against the assumption of our adversaries that in denying the arbitrary interference of God in the progress of mundane affairs we have abandoned our belief in a living God.

Before and after the sermon the congregation sang hymns affirming their faith in Christ and His blood. Dr. Bluntschli, Professor of Jurisprudence at Heidelberg, a distinguished and generally renowned poli-

tician, was then elected chairman of the meeting. In returning thanks, among other things, he said:—

The ancient Church was based upon the notion of a subterranean hell, with demons, flames, &c. Science has done away with this grotesque fancy, as well as with all other fancies, and the attempt now making to subject nineteenth-century reason to fourth-century superstitions will ever be futile. In these modern days there is not a peasant boy but knows better than to believe in those antiquated ideas. The time will come when religion and knowledge will be reconciled. It will soon come, and my sons, I trust, will live to see it. Were the orthodox party to come off victorious in the struggle, the Church would ultimately consist of professional clergymen preaching for bread, a good many hypocrites, and a handful of believers.

After this the assembly entered upon the discussion of the school question. The majority of the members reject the supervision still exercised by the Church over the schools, and seem to be of opinion that religious instruction in all public institutions should be imparted to the pupils of each denomination separately. This is in opposition to the Prussian Government, who, in the last thirty years, have favoured separate schools for each sect.

The occasion of the meeting was improved by three famous preachers, members of the Verein, each giving a lecture on a theological subject. They were Dr. Baumstark, late Professor of Theology at Rostock, Dr. Schellenberg, from Mannheim, and the Rev. E. Bulle, from Bremen. The last-named urged that to enable the German Protestant people to make their Church what it ought to be they must sever it from the State and invest the congregations with the right to arrange their own services.

The second day's sitting was also preceded by a religious service, the Rev. Dr. Schiffmann being the preacher. After this Professor Schenkel, from Heidelberg, held forth on the state of religion generally in Protestant Germany. It was (says the *Times* correspondent) the speech of the day, and worthy of the Professor's renown as a scholar, an orator, and a thoroughgoing rationalist. A few extracts will suffice:—

Implicit belief in the letter of Holy Writ was dying out everywhere. Liberty of conscience was becoming equivalent to liberty of culture in this as in all other civilised States of the world. Even England, with her stolid adherence to ancient tenets, was beginning to realise the fact that the kingdom of God was not based on the Thirty-nine Articles and fat sinecures. The Spaniards gave signs of shaking off their rusty chains; and on the other side of the ocean, in the United States of America, a new culture was growing up on a soil richly prepared by the servants of free and unfettered religion. To sever the State from the Church, and subject it to the government of its members, was more necessary in Germany than anywhere else. Germany was the country of the Reformation, and would not hesitate to effect another Reformation, or even a revolution, to complete the good work. The time would come when those modern religious ideas which were already recognised by the upper classes, and had even penetrated to the lower strata of society, would become omnipotent. Until that came about, the parsons would continue to wrangle about dogmas, to the intense delight of Pope and Jesuit. They would continue to denounce the Protestant Association as a body of heretics, and make religion so unreasonable and unintelligible a thing that it was but too natural for weak and misguided understandings to leave Protestantism altogether and go over to Rome. The Hanover Church had actually had the hardihood to depose two clergymen for placing their names on the list of the Protestant Association. Who, on hearing of this deplorable Act, could help remembering that once there existed a synod yclept "the Synod of Robbers"? Unshaken by this and other attacks, the association would abide by their conviction that the period of dogmatism had passed away, but that the root of religion was still alive, and would remain so for ever. He took the liberty of proposing the following theses for adoption by the meeting:—

"I. The main cause of the dissension prevailing in the Evangelical Church of Germany, as well as its consequent weakness and openness to attack from Rome, is the policy of some German Governments to hinder the free development of its principles and vital force.

"II. Instead of a church directed by parsons and consistories, the nominees of the respective Governments, we demand a true German Church, under the control of the congregations. The so-called synods recently introduced into the six eastern provinces of Prussia are mere sham concessions to the principle of self-government in the Church.

"III. To restrict scientific inquiry, and confine the liberty of religious teaching within dogmatic limits, is to sap the foundation of that evangelical life whose only master is Jesus Christ, the Redeemer and perfecter of humanity.

"IV. Firmly maintaining this the essential truth of the Protestant faith, we protest against the absolute rule of dogma, and the forcible imposition of religious teachings. Whoever should see in this our declaration a denial of the saving truths of Christianity, and, imitating the Pharisees, desire our exclusion from the Christian community, is guilty of sinning against the cardinal virtue of Christian morality—Love.

"V. We repel and most determinately protest against the unproved accusations laid to the charge of our Society by the authorities of the Prussian Church. We do not object to any dogmatic teaching, providing it co-operates with us in renewing and reviving the Church on its old imperishable basis, in a spirit of Gospel freedom, and in harmony with the civilisation of the age.

"VI. All German men who are of like opinion with ourselves, are hereby again publicly and solemnly invited to join us in struggling against all un-Protestantistic and hierarchic aggression, and in protecting the right, the honour, and the liberty of German Protestantism."

Professor Schenkel was succeeded by several other speakers of name and fame: Professor Baumgarten, from Rostock, an orthodox Christian, said that he had joined the society because it vindicated the prin-

ciple of disestablishment. The Rev. Dr. Schmidt called Christ to witness that there were plenty of hypocrites among the orthodox adversaries of the society. Professor Dr. Von Holtzendorff called upon the meeting to declare that the repeal of capital punishment would not be contrary to Divine injunctions. His request was acceded to. The singing of a hymn closed the proceedings of the day and of the meeting. The sittings had been attended by about 250 members and 400 visitors,—an inadequate number for such a large and stirring place as Berlin.

Elberfeld and Bormen, two German cities near each other in the valley of the Wupper, arrange their religious anniversaries to take place together, occupying an entire week in August. This year a discussion took place on the subject of "State, National, and Free Churches," occupying one entire day. The State-Church system was but feebly defended, while a great many voices supported a voluntary system. This is an index of real advance in religious thought.

FATHER HYACINTHE.

Father Hyacinthe visited the Archbishop of Paris last week, and that most rev. prelate received the distinguished ecclesiastic with great kindness. He told him that, though he condemned his action, he hoped that the most friendly relations should continue to subsist between them.

The Marquis de Villamarino, an Italian noble, has written a very flattering letter to the Father, thanking him for the course he has taken. Father Hyacinthe replies:—"Proofs of sympathy like those which you have done me the honour to afford me are of good service in encouraging me in the difficult path in which I have resolved to walk. Italy can exercise immense influence in the work of the reform of the Church. *Tempus est ut judicium incipiat a domo Dei.* As far as regards myself personally, I know not whether the protest I have raised, and the sacrifice I have made, will be fruitful of results; but I shall at least have obeyed my conscience, even to the end. I thank you for having understood and supported me." The Father is said to be astonished at the commotion which his letter has provoked.

Father Hyacinthe has left for the United States. He is expected to return to Europe in two months, about the time when the Ecumenical Council will meet in Rome.

A writer in the *Daily News* makes the following interesting remarks on the ecclesiastical situation in France:—

There are two divisions in the French clergy. One believes so entirely that it courts science, and argues that truth can only benefit the Church, and that, according to the beautiful expression of Cousin, the philosopher, "the more you know of truth the more you know of God." These men count in their ranks the Père Gratry, Bishop Mazet, the Archbishop of Rheims, and a mass of learned, pious young priests of unfamed names. Father Hyacinthe is their glory and their crown. Arrayed against these are the entire crowd of men who, like the Bishop of Orleans, have not faith firm and pure enough to stand in face of the Church when she departs from the word of God. These men, headed by the Jesuits, believe in the strong arm of Rome, when the Pope shall be declared infallible. This is the very point on which Father Hyacinthe shows his superiority to the Bishop of Orleans in the answer he addresses to the latter; he tells him, as clearly as is consistent with politeness, that he has altogether mistaken the position, and that it is out of his power to understand it as it really exists. "What you term an error," says the illustrious Carmelite, "I term the duty of an honest man." There, in truth, lies the enormous distance which severs the two; the Bishop of Orleans being only a Churchman, may dispense, if he chooses, with being a Christian; the Père Hyacinthe cannot. He believes in the words of God, believes in the doctrines of Christ, as revealed by Himself, and refuses, in the name of this belief, to accept the mock dogmas manufactured for the sake of making "the Church" (i.e., the *Compagnie de Jesus*), preponderant. Father Hyacinthe speaks in the name of his conscience, but individual conscience is now no longer recognised by the Jesuits; their aim—one of their principal aims—is to destroy it, and establish in its place what they term the "tribunal of conscience," namely, the confessional. The basis upon which the Bishop of Orleans has placed the controversy with Father Hyacinthe is exceedingly important, because, whether he intended or not to go so far, it has put the question of Christian belief and genuine orthodoxy out of the sphere of the debate, to establish in their stead the mere omnipotence of the Church of Rome. "Go to Rome," says M. Dupanloup, "and throw yourself at the feet of the Pope"; whilst all the time Father Hyacinthe is defending the doctrines of Christ against the personal trespasses of the Pope, unassisted by the Church. Out of this discussion may come more than any one guesses at as yet.

THE LIBERATION SOCIETY.—This week the Liberation Society commences the work of another season, which, if it is not likely to be so exciting as those of the last two years, is looked forward to by its friends with unusual interest, inasmuch as the completion of the Society's work in one part of the kingdom necessitates fresh aggressive action in other directions. To-morrow (Thursday) a conference of the Liberators of the Tyne district is to be held at Newcastle-upon-Tyne, and, as Mr. Carvell Williams, the Society's secretary, is to be present, it is assumed that he will avail himself of the opportunity of stating the views of the Executive Committee on the present changed aspect of ecclesiastical affairs, and indicating the policy they propose to pursue. He is also to address a public meeting in the evening, and on the

following day is to attend a public meeting at Bradford, at which the passing of the Irish Church Act will be a prominent topic.

The Rev. Shaparzi Edalzi, a converted fire-worshipper of the celebrated sect of the Parsees, of Bombay, is now acting as assistant curate of Holy Trinity Church, St. Ebb's, Oxford.

THE BENNETT PROSECUTION.—The *Record* states that an arrangement has been made for the argument on the admission of the articles of prosecution to be heard on the 28th inst., and for the argument on the merits on the 10th of November. These days are therefore now fixed.

WYMOUTH.—We are glad to hear that a series of meetings are to be held in connection with the Bank-buildings Church, at Weymouth, for the purpose of training the younger population in Nonconformist principles. Addresses will be given on the following subjects:—1. The History of Nonconformity. 2. The Principles of Nonconformity. 3. The Advantages of Free Churches. 4. The Duty of Nonconformists, &c. We commend this course for imitation elsewhere.

HERESY IN SCOTLAND.—The "Coupar-Angus Heresy Case," as it is called in the Scotch newspapers, has just passed into a new phase. The question at issue was, it will be remembered, whether the Free Church authorities had a right to establish themselves into an inquisition of conscience, and subject any member of the body to compulsory examination as to his opinions on any subject on which, from general rumour, he was suspected of being heretical. The Presbytery has now unanimously approved the action of the Kirk session of Coupar-Angus, and declared the conduct of the two Free Churchmen, in refusing to submit to the inquisition, to be "contrary to the word of God, inconsistent with the rule of the Church and the relationship which subsists between a Kirk session and the members of the congregation."

REFUSAL TO BURY A DISSENTER'S CHILD.—The Rev. John Byron, vicar of Elmstone Hardwicke, near Cheltenham, recently refused to bury the child of Mr. C. Corbett, a member of the Wesleyan connexion, in the churchyard of the parish, where his wife's relations have been interred. After considerable delay the child was buried in the place referred to, the service being performed by the Rev. W. Boyce. Mr. Corbett afterwards wrote to the bishop of the diocese (Gloucester and Bristol), stating the circumstances of the Rev. J. Byron's first refusal. In reply, his lordship enclosed legal extracts, of which the following is the text:—"No minister shall refuse or delay to bury any corpse that is brought to the churchyard, convenient warning being given, &c.; and, if he shall refuse to do so, except the party deceased were pronounced excommunicate—*majori excommunicatione*—for some grievous and notorious crime, he shall be suspended by the bishop of his diocese for three months."—Cripps, p. 686. "The clergyman cannot constitute himself a judge of what is and what is not baptism, because that is determined by the law, which he is bound to obey."—Cripps, p. 687. On receiving this communication, Mr. Corbett wrote to Mr. Byron, suggesting that his intolerant unkindness was more likely to drive people from the Church of England than to secure their affections to it. Up to the present the rev. gentleman has not returned any answer.

THE HINDOO REFORMERS are making way rapidly. On the 24th of August last the more advanced party among them opened a handsome new place of worship, to be called henceforth the Brahma Mandir of Calcutta. Vast crowds, we are told, thronged the church from morning till night, and listened with enthusiasm to the sermons and prayers of the leader of the body—that very remarkable man Keshub Chunder Sen. The dedication of the building was sufficiently singular. After some formalities, Keshub read aloud the deed, which has been since buried in the centre of the temple, and of which the following is a translation:—

To-day, by the mercy of God, the public worship of God is instituted in this place for the use of the Brahu community. Every day, or at least every week, the one only God, the Perfect and Infinite, without a second, the Almighty and All-holy, shall be worshipped here. No man or inferior being, or material object shall be worshipped here, as identical with God, or like unto God, or an incarnation of God; and no prayer or hymn shall be offered or chanted to any one except God. No carved or painted image shall be kept here. No animal shall be sacrificed here. Neither eating nor drinking, nor any manner of mirth or amusement shall be allowed here. No object that has been worshipped by any sect shall be ridiculed here. No sect shall be vilified, hated, or turned into derision. Divine service shall be conducted here in such spirit and manner as shall enable all men and women, irrespective of distinctions of caste, to unite in one family, eschew error and sin, and advance in wisdom, faith, and righteousness.

At the close of the service twenty-one men and two women were formally received into the community on accepting what is now called the Brahmic covenant. The "charge" of Keshub to these neophytes was, we are told, both "practical and enthusiastic, bearing upon the duties of the true Brahmic life, its trials, sorrows, and glories." The young men, it is added, were visibly touched to the heart, and one of them offered a prayer which moved many of the audience to tears. In conclusion, gifts were distributed to 800 poor, and the vast crowd retired from the temple.—*Echo*.

A SIGN OF THE TIMES.—The Rev. Samuel Bardale, rector of Spitalfields, has been pleading the claims of the South American (formerly Patagonian) Missionary Society in several towns in Scotland. Mr. Bardale has been preaching and holding meetings in places of worship connected with the

Established, Free, and other Dissenting churches. On the evening of Tuesday, 5th October, Mr. Bardale had a meeting in the Congregational Chapel, St. Andrew's. The opening devotional exercises were conducted by the Rev. John Currie Parker, of the Congregational Church, and a vote of thanks to Mr. Bardale for his excellent address was moved by the Rev. John Urquhart Parks, of the Baptist Church. William Smith, Esq., J.P., occupied the chair. In introducing Mr. Bardale to the meeting, Mr. Smith, after referring to the interesting and noteworthy fact that the audience were assembled in a Congregational chapel, under the presidency of a Congregational deacon, to hear a rector of the English Establishment, said:—"In this, as a lover of union, I rejoice. An apostle has said, 'Beloved, if God so loved us, we ought also to love one another.' If we will not meet together and pray together and work together for the glory of God and the success of His cause, does it not follow that His love is not in us? I am familiar with the names of many of the good men in the Church of England, and I rejoice in their work of faith and labour of love. Such men as Dean Alford, Dr. Miller, of Greenwich, and Dr. Vaughan, late of Doncaster, are men in whom we rejoice, and for whom we give God thanks. When their time of trouble comes—and it appears as if it were coming—I speak not of the Church of England as an Establishment, but as a Church of Christ—I say when their time of trouble comes the Nonconformists of England will be found shoulder to shoulder with those of their brethren in the Establishment who are conscientiously opposed to the innovations of Ritualism; and not the Nonconformists of England only, but all Scotland as well—Churchmen and Dissenters—for as a nation we are as decidedly anti-Ritualistic as we are anti-Romanistic." Mr. Bardale's address was well received. A collection was made on behalf of the society, and a subscription list was opened.—*From a Correspondent.*

THE E. C. U. AND THE UNION OF CHURCH AND STATE.—The English Church Union held a meeting during the Church Congress week in Liverpool. The Hon. C. L. Wood, president of the Union, was in the chair, and, in the course of his remarks, referred to the movement of popular feeling which had been so unmistakably manifested, and which, he held, was setting in more and more strongly here as elsewhere, in favour of the complete separation of the Church from the State. One of the most notable speeches was that of Archdeacon Denison, who said:—

Though he had not deserted the Church and State, yet the Church and State had deserted him—(a laugh)—and he had no more to say from this time forth in defence of Church and State. He had lived for a good many years battling, perhaps blindly, for the continuation of the connection between Church and State, but he could do so no more. (Hear, hear.) The one thing upon which the national Establishment of the Church rested had been cut away from under her feet by the formal act of the three estates of the realm. The one principle on which a National Church stood was that the nation accepted it as asserting and maintaining the one truth of God, and that ground had certainly been cut away in substance and principle by the Act of 1809. (Hear, hear.) Therefore, he believed that no bond now existed between the Church and State except the bond of accidental circumstances, and he, for one, did not choose to hang himself upon any accident. It had been suggested that they should go to Parliament to get something for the Church of England. He did not believe they would get anything from Parliament. (Laughter.) He held it to be absolutely impossible, and he thought that anyone who looked at the situation of Parliament would see that it was impossible. If they succeeded, as he had previously hinted, in getting the voice of the Church heard in Parliament, they might stop mischief, but they would not obtain good for the Church, as a Church, from the majority of the House of Commons. He was obliged to put the House of Lords out of the question, for he considered that they had signed the decree for their own destruction.

Archdeacon Churton, Earl Nelson, and other speakers also delivered addresses, in which they urged the necessity of increasing the episcopate, and the Rev. Mr. Mackonochie, the Rev. C. F. Lowder, and other clergymen, spoke upon the so-called "reunion of Christendom."

Religious and Denominational News.

NORTHUMBERLAND AND DURHAM CONGREGATIONAL ASSOCIATION.

The annual meeting of this association was held in the Congregational Church at Hexham, on Thursday. The business meeting took place at three o'clock, the Rev. J. Wadland, B.A., presiding. There was a large attendance of ministers and delegates. After some unimportant business, the Rev. H. T. ROBINSON, Newcastle, moved, and it was agreed to after a good deal of discussion, a recommendation to the congregations that, where practicable, an annual collection should be made on behalf of one or other of the denominational colleges, care being had on the one hand to the claims of colleges established for the education of a learned ministry, and on the other to the claims of institutions like that of Nottingham, which contemplate the training of evangelists and home missionaries. A resolution was also passed, on the motion of Mr. ROBINSON, approving of representation of the County Association on the committee of the Congregational Institute, Nottingham. The Rev. F. Watts, Birmingham, attended the meeting specially to advocate the claims of this institution. A suggestive paper was read by the Rev. J. T. SHAWCROSS, on "A Pastoral Sustentation Fund," for which he was accorded the thanks of the association. A tea-meeting was held

in the schoolroom at six o'clock, followed by a public meeting, E. Ridley, Esq., presiding. The CHAIRMAN in the course of his speech said he thought that in order to the greater usefulness of the churches, there must be more of plain, earnest, faithful, practical soul-seeking preaching, and that accompanied with faith and holy living would be effective. It was said that Mr. Spurgeon seldom preached a sermon without souls being saved, and God was no "respector of persons." Let there be the same earnest, prayerful, determinate effort in simple dependence on Divine aid, and there would be fruits following. The Rev. G. ALLEN, of Stockton, spoke on the power of religion; and the Rev. W. SANDERS, of Sunderland, delivered an address on "Money and the Work of God." He said that the Church was neither more nor less than a religion-carrying company to all parts of the country. The Gospel, therefore, needed money for its aggressive work. They found that from the earliest times God had ordered a certain quantity of the world's wealth to be put aside for His service. They found it first in the 21st chapter of Exodus, where Moses was commanded to tell the people of Israel to bring offerings of the first fruits. It would shame some of us to compare the miserable pittance we dole out with the offerings given by the Israelites. They found also that the amount of sacrifices or offerings were regulated according to the means of the person. This being the case, those were not new views he was advocating. The duty also of bringing offerings into the tabernacle was not limited to any particular class, but all had to do it. The people should be taught that they should pay for their religion. There should be no particular obligations put upon a pew-holder more than upon a simple member and hearer in the church. Every one should give according to his means. Every one was a steward, and for this stewardship we shall have to give an account. Their money was not by any means the greatest means by which they could assist the work of God. But wealth was entering more and more into the struggle every day. A man might hold his wealth much in the same way as Moses held his rod, and with much the same power. Mr. Sanders then spoke of the great blessings attendant upon a regular consecration of some part of our wealth, however little, to the service of God, and said that many of the foremost commercial men of the day had done so since the time they started first in business, and cited the works of John Ross in support of this fact. A hymn was then given out by the Rev. J. Wadland, and then the Rev. A. NORRIS, of Tynemouth, read his paper on "The Blessed Book." The rev. gentleman elucidated his subject at great length and illustrated it with many striking examples both from the Old and New Testament, and upon resuming his seat was loudly applauded. A collection having been made in aid of the funds of the associations, Mr. JOHN RIDLEY proposed a hearty vote of thanks to the speakers for their thoughtful and excellent addresses. This was seconded by Mr. HALL, and the resolution having been put, was carried by acclamation. Mr. ALLEN responded, and a vote of thanks was then heartily accorded to Mr. E. Ridley for his conduct in the chair, proposed by Mr. J. S. Moffatt and seconded by the Rev. G. Allen.

The Rev. Henry Batchelor, of Glasgow, has been invited to succeed the Rev. Mr. Binney in the pastorate of Weigh House Chapel, London.

The Rev. Thomas Jones, of Bedford Chapel, has, it is stated, accepted the invitation to become the pastor of the new English Church at Swansea.

On Tuesday Mr. J. Holms, M.P. for the borough of Hackney, laid the memorial stone of a new Baptist chapel in Speldhurst-road, South Hackney.

The Rev. H. J. Martyn has intimated his intention to resign the pastorate of Cannon-street Chapel, Preston, at the close of the present year.

The Rev. Donald Fraser, Inverness Free High Church, has accepted a second call to the Presbyterian Congregation, Marylebone. Eight or nine months ago he declined a call to the same church.

The Rev. W. Legg, B.A., has resigned the charge of the church at Broad-street Chapel, Reading, after a pastorate of thirty-eight years.

CHILWELL COLLEGE.—The annual sermon to the students of this college has been preached in Mansfield-road Chapel, Nottingham, by the Rev. T. T. Lynch, of Mornington Church, London. The students of the Nottingham Congregational Institute were also present. The sermon, which was one of extraordinary power, was founded on 2 Cor. xiii. 4. A liberal collection was made at the close for the college funds.

CLECKHEATON.—Providence-place Chapel, in this town, which was erected about nine years ago at a cost of about 8,000*l.*, was reopened for Divine service on Sunday, when the Rev. W. Walters, of Newcastle, preached. The chapel has been closed about nine weeks to admit of being refitted, &c., at a cost of about 700*l.*, towards which sum 360*l.* has been subscribed. The collections on Sunday in aid of the same object amounted to over 73*l.*

UPPER WESTBOURNE PARK.—The Rev. J. B. Wright, who for sixteen years was a minister with the Wesleyan Reform Union, has resigned his connection with that body, and gathered a Congregational church and a Sunday-school in the above locality. This church have unanimously invited Mr. Wright to be their minister, and he has accepted the invitation. The temporary iron chapel is sometimes uncomfortably filled. Land is taken for ninety-nine years, and plans for a new chapel have been approved.

BRADFORD.—The Rev. Josiah Andrews, on his removal from Bradford, Yorkshire, to undertake the pastoral duties of the Congregational Church, Ripon, was invited to meet several friends at the residence of one of the deacons of the Congregational church

assembling in Salem Chapel, Bradford. After tea, Mr. Andrews was presented with a purse of money, as a testimony of the respect and esteem in which he has been held during the period of his ministry of nearly five years in connection with the above-named church. Mr. Andrews, in acknowledging the handsome gift, wished the church much spiritual prosperity, and thanked the friends for their goodwill, whilst he would gratefully remember their kindness.

BRILL, BEDFORDSHIRE.—A recognition service was held on Wednesday, the 6th inst., at Brill, in connection with the settlement of the Rev. J. D. Thane as pastor of the Congregational church at that place. Mr. Antiss, senior deacon, made a statement as to the invitation of Mr. Thane to take the oversight of the church, and Mr. Thane as to the acceptance of the same. The Rev. A. T. Shelley read the Scripture and offered prayer. The Rev. W. H. Dickinson addressed the minister from 2nd Cor. v. 20, and the Rev. D. Martin preached a practical sermon from Gal. vi. 2. The Revs. J. S. Darley, W. Major, E. Dyson, Bond, and Argyle also took part in the proceedings. A tea and public meeting, which were numerously attended, followed, the pastor of the church presiding.

RUSSELL-TOWN, BRISTOL.—In this already populous suburb of Bristol some fine and commodious British schools have just been erected, which were opened on the 27th of September. The schools are substantially built of stone with freestone dressings, and in them 500 children can be comfortably accommodated. There are separate rooms for the infants, girls, and boys, and for the use of the two latter class-rooms are provided. The cost will be 2,333*l.*, towards which a Government grant of 510*l.* has been received. There are already more than 200 children in the schools. The building has been opened free of debt owing to the liberality of gentlemen in the city and neighbourhood. Mr. W. Summerville has given the princely sum of nearly 800*l.*; Mr. J. M. Godwin, the land which is of the value of 250*l.*; and a number of gentlemen, 50*l.* each. Last Thursday evening there was a public meeting held at the schools in connection with the opening, and it was largely attended. Mr. H. O. Wills presided, and several interesting addresses were delivered.

CAMBERWELL NEW-ROAD CONGREGATIONAL CHAPEL.—The thirteenth anniversary of this chapel, of which the Rev. W. P. Tiddy is pastor, was held on Tuesday, October 5th, when a series of services was held. In the morning a service was held in the chapel, when the Rev. Octavius Winslow, of Brighton, preached. At one o'clock a dinner was provided, at which several ministers and gentlemen of note in the neighbourhood were present. The vestry was handsomely decorated with flowers and evergreens. After dinner, addresses were delivered by Dr. Webster, of Dulwich, the Revs. G. M. Murphy, Thodey, J. K. Rowe, D. Herschell (of Loughborough-road Chapel), and others. At half-past five a tea was provided, and in the evening there was service, and a sermon by the Rev. Alexander Hannay, chairman of the Board of Congregational Ministers. In the evening there was a supper in the vestry. There was no statement of the expenses during the past year, but from a printed statement it appears that the building originally cost 3,633*l.*, and of 216*l.* since spent in repairs 166*l.* remains outstanding, making a total of 3,849*l.* Of this amount 2,833*l.* has been paid, thus leaving the sum of 966*l.* due from the building fund, and still to be raised.

HAMMERSMITH.—On Tuesday, October 5th, interesting services were held at Albion-road Congregational church, Hammersmith, in connection with the recognition of the Rev. Thomas Carter as pastor. The Scriptures were read and prayer offered by the Rev. C. Graham (Baptist), of Shepherd's Bush. The Rev. J. Stoughton, D.D., of Kensington, gave an able exposition of Church principles. The Rev. J. E. Richards (former pastor) offered the recognition prayer. The Rev. J. Hiles Hitchens, F.R.S.L., of Luton, delivered an address of great power and eloquence to the minister; and the Rev. R. Macbeth, of Hammersmith, offered the concluding prayer. Tea was provided in the schoolroom adjoining (trays being kindly given by the ladies of the congregation), at which a numerous company assembled. At seven o'clock a public meeting was held in the chapel, the Rev. J. E. Richards presiding, when the Divine blessing was implored by the Rev. J. H. Hitchens, after which addresses of special interest were delivered by the chairman, the Revs. J. Mullens, D.D., of the Mission House; B. Baddow, of Wanstead; J. G. Hughes, of Maldon; P. Bailhache (Baptist); and R. Macbeth, of Hammersmith; also Messrs. C. Cook and F. Groom (deacons). The pastor briefly acknowledged the kind sympathy expressed on his behalf, and the Rev. — Treadway closed with prayer. There was a large attendance throughout the services.

CAMBRIDGE.—It has been decided to erect a new Congregational Church in this important University town, the present place of worship being now hidden away in a back lane, and altogether unsuitable both in respect to external appearance and internal accommodation for the wants of the place. In a circular issued on the subject, it is said—"This growth of the town, and progress of other denominations, would alone furnish sufficient reason for the erection of a new Congregational Church in a better situation. But the increasing number of Nonconformist students resorting to Cambridge—the steady advance which is being made towards the opening of College Fellowships—and the reasonable prospect of the University becoming a really national institution, furnish additional reasons in favour of the proposed undertaking, and give it additional claims on the liberality of Nonconformists." The main difficulty has been

overcome by the purchase of a fine and conspicuous site in Trumpington-street, opposite Pembroke College, and one of the chief thoroughfares of the town, which has cost about 2,800*l.* On this site it is proposed to erect a thoroughly good and suitable building with ground-floor accommodation for six hundred and fifty persons, the cost of which (including vestries and schoolrooms) is estimated at 6,000*l.*; thus making the entire outlay about 9,000*l.* Towards this sum the local committee expect to raise, with the help of friends in town and neighbourhood, about 9,500*l.* The following sums have also been promised:—S. Morley, Esq., M.P., 500*l.*; J. Remington Mills, Esq., 250*l.*; Sir Titus Salt, Bart., 250*l.*; and 100*l.* each by the trustees of Coward College, and Messrs. John Finch, Joshua Wilson, W. Armitage, of Tunbridge Wells, and Samuel Watts, of Manchester. The friends who have originated this onerous enterprise express a confident hope that the friends of evangelical Nonconformity throughout the country will give it their earnest consideration, and that it will meet with their generous help and sympathy. It is stated that the committee of the English Chapel Building Society, recognising the peculiar importance of the movement, have resolved, in entire accord with the church there, to make this a special case. Through the recent resignation of the Rev. Alfred Norris (now of Tynemouth) the church is at present without a pastor.

BOROUGH-ROAD CONGREGATIONAL CHURCH.—The commencement of the fourteenth year of services, of which this working man's church is the sequel was commemorated on Sunday last, by sermons preached by the Rev. Newman Hall, and the pastor, the Rev. G. M. Murphy. The following statement was read at the services:—"In December, 1866, the Borough-road Congregational Church was formed with the full consent and best wishes of the president, officers, and committee of the Southwark Mission, and with the hearty approval of the friends at Surrey Chapel, with whom still the friendliest feelings are enjoyed. The church under Mr. Murphy's pastoral care undertook the entire responsibility of the work of the Southwark Mission, so far as it was then conducted by him, and this work is still prosecuted, not only in its integrity, but with enlarged success. Unfortunately, ever since the church was established, the commercial affairs of the country have been most unsatisfactory and unsettled, from which a community such as this, composed chiefly of working people, cannot but suffer severely. But hitherto our Sunday collections have realised about 170*l.* a year, pew and other rents, about 80*l.*, and a generous friend has contributed 100*l.* a year for the past three years. Our expenses are annually about 500*l.* We have a membership of between three and four hundred, and of course a larger number attending worship. We have a flourishing Sunday-school, well-offered, with excellent teachers, two adult Bible-classes, and an infant-class. Many friends go forth preaching and speaking in the open air, and in the lodging-houses, both on Sunday and on week day. An active tract society has almost the entire neighbourhood under weekly visitation. There are very successful Bands of Hope meeting every Monday and Tuesday evening. A penny bank is exceedingly well patronised. The Mutual Improvement Association has been the means of improving many in speaking and in reasoning. The Dorcas Society has six boxes in constant use, the poor women receiving every attention possible from the sisters who visit. Our public services, prayer, and committee meetings, are all well attended, and no one month has passed over us since the church was formed, but members have been received into fellowship. We are just arranging for the Lambeth Baths meetings, and we greatly need help in our many labours, and shall be glad to show any who are interested in our success, that we deserve it."

THE WESLEYANS IN CANADA.—At the Wesleyan Methodist Conference recently held in Toronto, the Rev. W. F. Clarke presented the cordial salutations of the Congregational Union of Ontario and Quebec, and was very warmly received. He came, he said, with no set speech, but for the purpose of love-making, and he should therefore speak out of the fulness of his heart. He had always had a very warm side towards Methodism, and was reputed to be, by kindred and association, half a Methodist. He admired the class-meeting in everything but its compulsion. He was much indebted to the preaching of Methodist ministers, many of whom were amongst his most cherished friends. Mr. Clarke proceeded to speak of the many points of agreement, doctrinally, between the Wesleyan and the Congregational bodies; as, for example, in regard to the universality of the atonement, the supernatural element in conversion, spirituality in worship, and revivals of religion. In respect of church government he declared Methodism to be "the very antipodes of Congregationalism"; but he argued that we held sufficient in common to warrant us in bidding each other God-speed in our evangelistic work. At the close of Mr. Clarke's address a resolution was moved by the Rev. G. Douglas, the co-delegate, and carried, expressing the satisfaction of the Conference with the statements and affectionate salutations of Mr. Clarke, as the deputy of the Congregational Union, and cheerfully reciprocating them. Mr. Punshon, the president, in presenting the resolution, said it had given him great pleasure to listen to his address. "The points of difference between us, he said, are really infinitesimal. We Methodists believe in salvation from first to last as being by the free grace of God. Equally we believe in perdition being from first to last solely in consequence of the unbelief and wilfulness of man. If we could believe in election without reprobation,

we might admit the doctrine. Possibly we are nearer than we at first think. To the perseverance of the saints we have no objection; we only object to the perseverance of the sinners. We rejoice in the unity of the Spirit, and rejoice in all good. . . . In my own land—my own land still—I have often preached in Congregational churches. On one occasion, I preached one of the annual sermons for the London Missionary Society, and also once had the pleasure of preaching what might be termed the Baccalaureate sermon—though we do not have such long words in England—in Cheshunt College. I have also had long and friendly intercourse with many Congregational ministers, both in England and Ireland. The Congregational body has done nobly throughout the world. It is indeed not going too far to say that Congregationalists have done some kinds of work that no other body could have done so well."

Correspondence.

THE BAPTIST MISSIONARY RESOLUTIONS.

To the Editor of the Nonconformist.

MY DEAR SIR,—Will you kindly permit me to avail myself of your columns to inform the eighty-nine gentlemen who joined with me in signing a memorial to the Committee of the Baptist Missionary Society on the subject of the marriage of its missionaries, that the memorial, having been previously sent by me to the secretaries, was duly presented by them to the committee at its recent quarterly meeting at Leicester, where the memorial itself and the names attached to it were publicly read, and that the following is the result.

The committee, by a considerable majority, passed this resolution, a copy of which has been courteously forwarded to me by the secretaries:—

"That the memorialists be respectfully informed that the committee have considered this memorial, and declare:

"That the resolutions adopted by them, to which the memorial refers, do not pledge the brethren who enter upon mission work unmarried to continue so beyond the term of two years, during which they are preparing for, or are doing, a specific mission work. That the marriage of brethren who may have entered upon work unsuitable to married missionaries, does not and cannot disqualify such brethren for work in other departments as missionaries of this society."

An amendment to this was moved by the Rev. W. Robinson, of Cambridge, to the effect that the language of the resolutions relating to marriage should be reviewed by the committee, but this amendment was lost, and the above resolution carried.

Much satisfaction was expressed at the way in which the question was settled, in which it is impossible for myself and fellow memorialists to participate. That a good spirit prevailed at the meeting, and that the discussion was carried on in a friendly manner, is of course an abundant reason for satisfaction, and is gratifying to none more than to the memorialists themselves, but that the above resolution was carried as the decision of the meeting, is by no means satisfactory.

I do not wish to criticise too minutely the language of a resolution which was perhaps hastily drawn up, and will therefore only say that it simply tells the memorialists what they already know, avoids the real questions at issue, and at the same time, indirectly, but most completely, refuses to make any concession.

It says: The resolutions of the committee "do not pledge the brethren who enter upon mission work unmarried to continue so beyond the term of two years." Certainly not, but the question is, do they pledge the brethren to go out unmarried for the two years, and enforce this upon them as the rule of the society? This was the question raised by the memorialists.

Again, this resolution says:—"That the marriage of brethren who may have entered upon work unsuitable to married missionaries, does not, and cannot, disqualify such brethren for work in other departments as missionaries of this society." But this is not the point in dispute. The question of the memorialists is this: Will marriage disqualify these brethren, not for another kind of work, but for this particular kind of work, this new and special agency designed by the committee?

I wish, therefore, my fellow memorialists, and all others interested in the question, clearly to understand that the true meaning of this resolution, judged by its language, is this: that the committee abides by its other resolutions, concedes nothing, still intends to retain and enforce its rule that young men should go out unmarried and remain so for two years, and means to employ only unmarried men as its new class of itinerant agents, distinctly asserting that only such men are suitable to the work, and that marriage would disqualify them for it.

I am the more anxious that this should be clearly understood, because some misapprehension existed at the meeting, and, I have found, since prevails on this point, several persons having assured me that in their opinion the request of the memorialists was conceded; and more than one having told me that they voted for the resolution under that impression. I am sorry to be obliged to correct such an impression, but such persons will see how entirely they were mistaken.

In conclusion, I will express my hope that although the committee has not seen fit to modify the wording of its resolutions, it may perhaps be induced to modify the working of them, at least so far as practically to give

liberty to the missionaries on the question of marriage, sending them out unmarried if they are willing to be sent, but not enforcing it by law. If they should do this, the main point of the memorialists will be gained; but if they refuse this, I am afraid there will be continued and increasing dissatisfaction.

I am, dear Sir, yours very truly,

J. T. COLLIER.

Leicester, Oct. 11, 1869.

THE CHURCH IN THE FOREST.

To the Editor of the Nonconformist.

SIR,—A fortnight ago you kindly allowed me to appeal through your columns on behalf of the Church in the Forest of Compiègne, for help to enable them to purchase the house in which they at present meet, so that they may obtain a permanent footing in St. Sauveur.

Will you permit me now to acknowledge the receipt of the following sums:—The Rev. W. G. L., 1*l.*; J. B., 2*l.*; M. S., 10*s.*; J. B., 10*s.*; T. B., 5*s.*; V., 4*s.*; S. B. C., 2*s.* 6*d.*

I am, Sir, yours, &c.,

HENRY JAMES BENHAM.

50, Wigmore-street, W., October 11, 1869.

Court, Official, and Personal News.

On Thursday the Queen held a Privy Council, at which the Prince of Wales, the Duke of Argyll, and the Lord Chancellor were present. The Lord Advocate, James Moncreiff, Esq., was sworn in as a Privy Councillor, on appointment as Lord Justice Clerk, in the room of the late Right Hon. George Patton. The Prince of Wales dined at the castle, and the Lord Chancellor had also the honour of dining with her Majesty.

By the *Gazette* of Friday night, Parliament, which stood prorogued to the 28th instant, was further prorogued to Thursday, the 23rd December.

The baronetries conferred on Mr. Thomas Bazley, M.P., Major-General Francis Seymour, Mr. James O'Connell, of Lake-view, Killarney; Mr. Titus Salt, of Saltaire; Mr. Joseph Whitworth, Mr. William Fairbairn, Mr. Hardman Earle, of Liverpool; Mr. William Jackson, of Birkenhead, and Mr. Alderman Salomons are also gazetted.

The Queen is expected to leave Scotland on the 4th of November, and will arrive at Windsor Castle on the following day. The King and the Queen of the Belgians will shortly afterwards pay a visit to her Majesty.

The *Dublin Express* says the Queen will visit Ireland next June.

The Duke of Argyll arrived at Balmoral on Thursday as the Minister in attendance on her Majesty.

At the Court of Common Council on Thursday, an official announcement was made that the Queen, if her Majesty's health permitted, would open Blackfriars Bridge and Holborn Viaduct early in November. These ceremonies will probably take place on Friday, the 6th, or Saturday, the 8th of November. In that case, both events would transpire during Mr. Lawrence's Mayoralty.

On Saturday evening the Prince of Wales gave a dance at Abergeldie, at which the Princesses Louise and Beatrice, Prince Leopold, Prince and Princess Augustus, Prince Philip, and Princess Amelie of Saxe-Coburg were present.

The Earl and Countess of Derby will entertain a succession of visitors at Knowsley during the ensuing month. The Duke of Cambridge and a party to meet him will assemble on the 8th. The Prince of Wales (and probably the Princess) will join a party on the 15th at Knowsley. The Prince will shoot over the Knowsley preserves.

The *Liverpool Mercury* regrets to learn that the Earl of Derby has been for some days prostrated by an attack of gout more severe than any which his lordship has for years suffered. The more acute symptoms are, it is believed, gradually subsiding under medical treatment, but the severity of the attack has rendered his lordship very weak.

It is believed that a further reduction will very shortly be made in the Royal Marine Forces to the extent of from twelve to fourteen officers. There may possibly be a slight diminution in the number of the men.

M. Prevost Paradol is announced to deliver a lecture before the Edinburgh Philosophical Institution, on the "Political and Social Condition of France."

There are now four Jewish Baronets—Sir Moses Montefiore, Anthony Rothschild, Sir Francis Goldsmid, and Sir David Salomons. These four baronets have no direct male heirs.

We (*Echo*) have reason to believe that a report favourable to the issue of a halfpenny stamp for the postage of printed matter under two ounces in weight and newspapers will be laid before a Cabinet Council, next month, by the Postmaster-General, when it is probable that the Government will resolve to bring in a bill authorising the issue of such a stamp.

It is stated that as soon as Mr. Kinglake, who was in the Crimea, heard of the revelations at the Bridgewater Commission, he started for home at once.

Mr. George Peabody was one of the passengers by the Scotia, which arrived in Liverpool on Saturday, from New York.

Five hundred factory workers have struck at Drogheda, in consequence of their having received notice of a contemplated reduction of wages.

Foreign and Colonial.

FRANCE.

The project of a demonstration by the deputies of the Left on the 26th inst. seems to be abandoned. M. Ernest Picard advises the people to wait, and to accept the convocation of the Corps Législatif on the 29th of November. M. Peyrat combats the project of a manifestation, which he looks upon as fatal and inopportune, adding that most of the members of the Democratic party entertain the same opinion. Count de Keratry, who originated the movement, has published a letter, in which he announces that he abandons the idea of an isolated manifestation. He concludes as follows:—

It is the duty of the Opposition to adopt those measures which best befit its own dignity, and are the most calculated to serve the purpose of vindicating the public liberties; but the interests of the country require that the contest which is being carried on between the representatives of the nation and personal power should not end in a popular riot.

The *Liberté* mentions a rumour that the Emperor proposes to summon the Chambers for the 8th, or possibly the 4th, of November. His Majesty, it is said, is influenced by the unfavourable impression produced on even moderate men by the date of the 29th, and has followed the advice of M. Rouher, who has been several times summoned to St. Cloud. But as the Emperor cannot follow this course without disavowing the action of his Ministers, he will form a new Cabinet.

According to another report, the Emperor is in difficulties with his Cabinet. One section, headed by M. M. Magne and Chasseloup-Laubat, insists upon the dismissal of those prefects whose acts and policy have been notoriously opposed to the new régime, while another, headed by M. Forcade de la Roquette, insists on retaining them. It is stated that the leading Liberal deputies have resolved to support no Ministry which contains M. Forcade de la Roquette or M. Gressier, who is considered as the deputy of M. Rouher. Stormy scenes are therefore expected at the meeting of the Chambers.

General Fleury, the new French ambassador at St. Petersburg, is reported to have conveyed to the Czar the promise of his Imperial master to visit the Russian capital during the Exhibition of 1870 "if his health or the state of politics does not prevent his journey."

SPAIN.

THE REPUBLICAN INSURRECTION.

The rising of the Republicans has not yet been put down, though the insurgents have been defeated in several places, and dispersed in others. Near Reuss they suffered a heavy loss when overtaken by the regular troops. 1,800 surrendered to General Baldric, who refused to pardon those of them who had committed assassinations in the town of Valls. On Thursday the authorities proceeded to disarm the volunteers of Saragossa, Valladolid, and Granada. At the latter place the volunteers resisted, and after a struggle escaped to the open country with their arms. On the same day there occurred a conflict between the volunteers of Saragossa and some troops who were bringing in a body of prisoners, and it is said that the resistance of the volunteers was not overcome until after twenty-two hours' fighting, or without the use of artillery, which "played heavily" upon the insurgents.

On Friday the Republicans in Valencia commenced an attack upon the troops, which was continuing at the last advice. Large Government reinforcements were being sent, and it was thought probable that the movement would be defeated before the close of the day; but no further news has arrived, telegraphic communication being intercepted. Several Republican deputies are reported to be organising fresh bands in Alicante and Andalusia. At Gijón, a fortified seaport town on the Bay of Biscay, the Republicans have had an encounter with a regiment of Carbineers, after which the former abandoned the town. The revolutionary band organised by the Deputy to the Spanish Cortes, Senor Capdevilla, was defeated on Saturday on the Catalan frontier. Capdevilla and several of his companions have taken refuge in French territory, where they will be interned.

Martial law has been proclaimed in the provinces of Catalonia, Aragon, Old Castille, Andalusia, and Corunna. In Madrid itself all is still quiet, but the inhabitants have been warned by the police to arm such of their servants as they believe to be faithful, in order to defend their houses in case a riot should break out. At the same time, special precautions are taken to protect against surprise the offices of the Ministry of the Interior, the possession of which would give the insurgents the command of the telegraphs. On Saturday General Prim reviewed the garrison, which is 10,000 strong.

The Republican prisoners are to be sent to Fernando Po, the Marianne and Philippine Islands. Those who have committed murder, arson, or robbery will be handed over to the tribunals. The Government and the Regent have decided to bring before the tribunals all those members of Provincial or Municipal Councils who have either taken part in or favoured the Republican movement.

The Republican minority retired from the Chamber before the vote upon the Bill for Suspension of Individual Liberties. General Prim urged them to

remain, in a speech partly of entreaty and partly of menace, intimating that he should regard them as enemies, and that he would meet iron with iron, force with force. Senor Castelar said they might reconsider their determination in deference to judicious counsels, but they would never yield to threats.

In the sitting of the Cortes on Sunday a communication was received from the Government demanding that the House should pass a resolution relative to the conduct of seventeen members belonging to the Republican minority, who have taken the command of bands of insurgents. The committee which has been appointed on the subject has not yet agreed as to the report to be drawn up. It is probable, however, that a decision will be taken declaring them expelled so soon as the tribunals before whom they will be arraigned shall have pronounced judgment against them. Deputy Suer has been abandoned by his partisans and has taken refuge in France. Senor Saler, a member of the Cortes, has been killed at Saragossa. Senor Castelar, the deputy, has been threatened with assassination by Republican fanatics, and has left the country of his own accord and gone to Portugal.

The Carlist newspapers declare that the party they represent will not support the rising of the Republicans.

A Madrid correspondent, writing to London on the 5th inst., says that up to that date the cost of repressing the insurrection was 40,000,000 of francs, or upwards of a million and a half sterling, and that it had completely emptied the Treasury. As winter is approaching difficulties are expected with the people wanting employment, and it is stated to be already in contemplation to prepare for the opening of national workshops in order to prevent deaths from starvation. A week or two ago the Treasury borrowed 250 millions of reals at an excessive rate of interest, and this loan is coming due without any resources to meet it. Taxes are described as collected with extreme difficulty.

A telegram from Cuba states that the condition of affairs in the island has greatly improved for the Government. The insurgents have been beaten and dispersed, and a large number have surrendered to the authorities.

AMERICA.

The American Government has ordered the case of the alleged privateer *Hornet* to be submitted to the courts for adjudication. The officers of the vessel are to be tried for violating the neutrality laws. The New York Republicans have nominated General Sigel as State Secretary, and Mr. Horace Greeley State Comptroller. President Grant has issued a proclamation appointing the 18th of November as a day of national thanksgiving. The death of ex-President Pierce is announced.

Mr. Boutwell, the Secretary of the Treasury, made a speech on the 9th at Philadelphia, in which he urged the people to support the Administration of General Grant, who fully deserved their confidence. Mr. Boutwell deprecated any expansion of the currency, and declared that the National Debt should be paid honestly and manfully in coin or its equivalent. Since the 1st of March the debt had been reduced by 56,000,000 dollars; this reduction, while the country was still crippled by the late war, showed the ease with which, in view of the rapidly-increasing wealth of the country, the entire debt could be paid. The present system of taxation would permit an annual reduction of the debt by 100,000,000 dollars. He believed that the increasing confidence throughout the world in the capacity and honesty of the United States would enable the Government to fund the debt at a rate of interest not exceeding 4½ per cent. He favoured a greater taxation of luxuries and accumulated property, in order to relieve the taxation of the poorer classes, and he hoped the coming elections would result in the triumph of the Republican party, as the success of their opponents would injure the credit of the Government abroad.

The expectation that the ratification of the fifteenth amendment to the American Constitution by the State of New York might be reversed has been settled by Governor Hoffman's disregarding the plan of his party and reporting the ratification to the State Department. Of the twenty-eight States whose ratification is needed, eighteen have been obtained. Eight States that have not acted at all are pretty sure to accept the amendment, which, it will be remembered, enfranchises the negroes in all the States.

FOREIGN MISCELLANY.

Prince Arthur has been enthusiastically received at Montreal.

THE EMPEROR FRANCIS JOSEPH intends shortly to pay a return visit to the Sultan at Constantinople, and to proceed thence to Egypt for the opening of the Suez Canal.

THE FINANCES OF INDIA.—It is confidently asserted that there is a deficit of 2,000,000*l.* in the ordinary budget of last year, and that a further deficit of 2,000,000*l.* is anticipated in the present year.

EUROPEANS KILLED IN NEW ZEALAND.—The Colonial Office has issued the casualty roll of the Europeans killed and wounded by the rebel Maories between June 1, 1868, and August 1, 1869. It is to be understood, however, that it is the best account of the casualties that can be obtained, but it is feared that it is not quite complete or correct in all the particulars. The total is a very serious one,—viz., murdered, 47 and 18 children; killed in action, &c., 96; and wounded, 98.

THE CROWN PRINCE OF PRUSSIA has been re-

ceived with much distinction and cordiality at Vienna. On his arrival the Emperor wore the uniform of colonel of a Prussian regiment, while the Crown Prince of Prussia was dressed as an officer holding a similar rank in the Austrian army. The Prince, after reviewing the guard of honour appointed to escort him, proceeded with the Emperor and his suite, in court carriages, to the imperial residence of Hofburg. The Prince, after a three days' visit, left on Saturday for Venice.

THE EMPRESS AT THE TOMB OF GENERAL ESPINASSE.—The *Lombardia*, an Italian journal, states that on Sunday last, when the Empress of the French was near Magenta, on her way to Venice, she expressed a desire to visit the field of battle, and especially the monument which has been erected on the spot where General Espinasse was killed. The monument was illuminated; and after placing upon it a bouquet of flowers, her Majesty, who was profoundly affected, remained for some time in religious contemplation. She then stooped down, plucked a small tuft of grass, and turning to her suite, exclaimed—"This tomb will be the dearest and most precious recollection of my journey."

THE PRISONER TRAUFMANN.—The *Gazette de Tribunaux* says of Traupmann, accused of the Pantin murders, that he seems occasionally afflicted with monomaniacal vanity. He is reported to have said the other day, "Now my name is known throughout all France, and, indeed, throughout Europe, I will authorise a photographer to take my portrait, who will pay me for this privilege 10,000*fr.*, and he will soon make cent. per cent. profit. I shall keep carefully this 10,000*fr.*, or, perhaps not—I will send it to my family, in order that they may emigrate, go to America, and there amass a fortune." The body of the elder Kinck has been discovered in the forest of Cerney. There were several wounds on the body, and death appears to have taken place six weeks ago.

VOLUNTEER NOBLES AT ROME.—It is said that a corps of volunteers is to be formed at Rome consisting entirely of nobles. At present only 500 have enrolled themselves, and, as the corps is to be 800 strong, 300 more are required. The members are not limited to the Roman nobility, but may be of any nation. Among the officers already appointed are an Aldobrandini, a Borghese, and a Lancellotti, and the command will be given to a lieutenant-colonel taken from the army. The uniform is described as handsome. The members of the corps will not receive any pay, and their duty will consist in guarding Rome. There does already exist a Palatine Guard, whose duties are the same, but this guard is composed of shopkeepers, though they, too, give their services gratuitously.

QUEEN ISABELLA.—The Paris correspondent of the *Times* says some further pressure has, it seems, been recently placed on Queen Isabel by Spaniards of position and independence, seriously alarmed at the present state of Spain, to abdicate in favour of the Prince of Asturias; but again without effect. The Queen, I am assured on competent authority, is not unwilling to abdicate, but on the condition precedent that the Prince of Asturias shall at once succeed to the throne of Spain. But to abdicate in his favour simply Her Majesty positively declines. And as no such arrangement can at present be brought about, the pressure brought to bear has proved unavailing. The King, it is stated, is opposed to abdication in any form, and he, strange to say, on such questions has no little influence with the Queen. So also has Senor Marfori, who has returned to Paris.

THE EMPRESS OF THE FRENCH left Venice on Thursday morning for Corfu and Athens, en route to Constantinople. Before her departure, her Majesty received a farewell visit from the authorities on board the Imperial yacht, the *Aigle*. She decorated the Mayor with the cross of a commander of the Legion of Honour, and warmly expressed her thanks for the manner in which she had been received during her visit. Her Majesty arrived at Athens on Sunday. The programme for her Majesty's entertainment during her five days' visit to Constantinople, where she is expected to arrive this day (Wednesday), is sufficiently varied. It includes a call upon the Valide Sultana at Dolmabatchi, a visit to all the principal mosques, a gala performance at the opera, two state dinners with the Sultan, and a review of the troops at the camp of Hunkiar-Iskelessey, besides (on the Sunday) attendance at mass in the Armeno-Catholic Cathedral of Pera, which has been decorated at the expense of the Sultan. On Monday, 18th, her Majesty will leave Constantinople for Alexandria. After visiting Cairo, and ascending the Nile as far as the first cataract, she will return in time to witness the opening of the Suez Canal.

CHINESE LABOURERS IN THE UNITED STATES.—It is understood that the Pacific Mail Company of New York intend to put on weekly steamers to China to import labour at a low price, rendering it entirely feasible for Southern planters to procure hands directly from China, *via* the Pacific Railroad, which will co-operate with the company in the project. The company will also, it is understood, petition Congress for subsidies for a weekly instead of a monthly mail; but it is asserted that, irrespective of Government support, there is little doubt that the passenger and freight business between San Francisco and Japan and China will soon be fully sufficient to sustain a weekly line across the Pacific, and that a large part of the money earned will come from the importation of Chinamen. From all parts of the South reports are almost daily received at New York of committees organising and subscriptions pouring in to procure Chinese labour. Even in New York a strong disposition is manifested in favour of a supply, and the *Journal of Commerce* says:—"We believe that in this city, to-day, ten thousand

freshly imported Chinese would have no difficulty in finding kitchen work, chamber work, and other household service to perform, so high expectations have been formed of their intelligence and versatility from the authentic statements which have appeared in this and other papers." Among the most recent steps in connection with this movement has been the departure of a New Orleans merchant for China, *via* New York and the overland route to San Francisco, who goes out as the representative of a number of New Orleans commercial houses to establish an agency at Hong Kong, Peking, or some other advantageous point. He will be accompanied by a Chinaman of experience in the business, and will visit the various agricultural districts of China, to find which will furnish the best and cheapest labour for the cotton and sugar fields of Louisiana. His first importation, to meet the expenses of which he and his correspondents are stated to be fully prepared, will be from 300 to 500 hands. Other Southern agents are already in China, and "it will not be many months, with the present and soon-to-be-increased facilities for importing Chinamen, before the tide of immigration will fairly set in to the South, and also, in some measure, to the Atlantic cities."

Crimes and Casualties.

Another shocking casualty at sea is reported. The steamer *Capri*, of North Shields, with a cargo of grain, on her first voyage from the Black Sea to Great Britain, was caught in a gale, and foundered about twenty miles from the Bosphorus. Seventeen officers and men went down with her, but about half-a-dozen of the crew were saved.

A shocking accident occurred on the Midland Railway on Saturday night. An excursion train, on its return journey from Leicester to Nottingham, when near Trent, was dashed into by a mail train, and so violent was the collision that seven persons were killed and many others injured.

On Sunday morning a fire took place in the house occupied by a Mr. M'Kickers, a tailor and draper, No. 44, Newington-butts, when that unfortunate man, his wife, and two children, were burnt or suffocated to death. No blame on the score of delay seems to be at all attributable to either escape or engines, for within twenty minutes of its discovery the fire was extinguished.

Rothwell, the coachman of Mr. Nicholson, of Kells, who was wounded on Monday evening, died on Sunday night. All the persons arrested have been discharged, one of them being liberated on very heavy bail.

A desperate struggle between eight gamekeepers and sixteen poachers took place early on Sunday morning, on Longworth Moor, near Bolton. The poachers had been previously suspected, and as they were passing along the road, shortly after midnight, the gamekeepers rushed out upon them with truncheons. The poachers retaliated, using as weapons, it is supposed, the hatchets employed in the manufacture of laths. Four of the gamekeepers were dreadfully cut about the head, and one of them is not expected to live.

A burglar fell down dead in a house at Rochester while in the act of plundering the drawers in a bedroom. He was found with some of the stolen property clutched in his hand, and the money in his pockets.

To the recent surfeit of startling crimes another was added on Sunday at the village of Whitton, near Hounslow. A retired gentleman, eighty-two years of age, named Green, was a tenant of Mr. Kyezor, also an old man, seventy-five years of age. Some complaint had been made by other tenants of a nuisance caused by Green, and Mr. Kyezor, aware, it is said, that his tenant was a man of an irritable temper, wrote to obtain an intervention of relatives with a view to the removal of the nuisance. Green became aware of this fact, and at an early hour on Sunday morning posted himself on the roadside and deliberately shot his landlord as he was taking his usual morning walk. He then went home, took up a second pistol, and shot himself through the heart. Green fell dead instantly, and there are no hopes of Mr. Kyezor's recovery.

THE DUBLIN AMNESTY DEMONSTRATION was held on Sunday. There was no general procession; but separate bodies marched through the streets with banners and green emblems to Cabra. There was an immense concourse at the meeting held at two o'clock; probably over 40,000. Mr. Butt presided, and made a moderate speech. He said the attempt to stop the procession had only concentrated the demonstration, making it more powerful. Mr. Moore, M.P., moved the first resolution—That the release of the prisoners was calculated to pacify and satisfy the people. He abused the English Press for its comments upon him. Mr. Hickey, of Castlebar, seconded the resolution. The Rev. Mr. Leverett, Roman Catholic priest, moved the next resolution—That continued imprisonment of the convicts, in disregard of the sentiments of the people of Ireland, was calculated to excite the strongest discontent. Mr. J. Russell, of Limerick, seconded the resolution. Mr. O'Donnell, President of the Traders Association, moved the next resolution—That the release of the prisoners would be received by the Irish people as a great concession to the wishes of the Irish nation. Mr. J. Conner seconded the resolution. The chairman read the petition to Mr. Gladstone, which was unanimously adopted. The trades marched round the field, and all had dispersed at four o'clock. The demonstration was peaceable and orderly.

Postscript.

Wednesday, October 13th, 1869.

THE HEALTH OF LORD DERBY.

LIVERPOOL, Tuesday.—This morning it was reported here that the Earl of Derby, whose state the previous evening was regarded as hopeless, had died at half-past one a.m. The statement appeared on the slates in the news-rooms, and a Town Councillor ordered the flag at the Town-hall to be raised half-mast high. The Select Vestry also ordered the bells of the parish churches to be tolled. The Town-hall flag remained at half-mast for twenty minutes, but no confirmation of the report having reached the Mayor, it was lowered again. Later on the reported death of his lordship was contradicted, and at ten o'clock the authorised report was that his condition had remained unchanged since six o'clock last evening. In the afternoon our correspondent saw Admiral Hornby at Knowsley, and was informed that his lordship was then a little better. Lord Stanley was telegraphed for on Monday afternoon, and arrived late that night, bringing with him two eminent physicians. Lord Derby is suffering from his old malady, the gout, and the attack has greatly weakened him.

MIDNIGHT.—Late to-night Lord Derby was slightly worse, having been insensible for several hours, and the worst fears were entertained at Knowsley as to the result.

NATIONAL EDUCATION LEAGUE.

The first meeting of the National Education League was held yesterday at Birmingham, Mr. George Dixon, M.P., presiding. The fact that the first resolution was moved by Archdeacon Sandford and seconded by Mr. George Dawson, sufficiently indicates the basis of the association. Its leading principle is that education should be undenominational, but not irreligious, and its object is to secure the education of every child in England and Wales. Professor Fawcett, M.P., Professor Thorold Rogers, Mr. Edmund Potter, M.P., and other leading friends of education, took part in the proceedings, which we shall report more at length in our next. Among a number of letters, the following was read from Mr. Miall, M.P.:

As I have already made you aware, I heartily concur in the "object" which the conference has been assembled to promote, and generally in the "means" to be adopted with a view to it. I am anxious, however, to reserve my freedom of action as well as of speech, to the extent which I will, with your leave, endeavour to describe. With regard to the sixth article in the programme, that "the State or the local authorities shall have power to compel the attendance of children of suitable age, not otherwise receiving education," I give in my adhesion to the principle involved. I confess I have tried hard to escape the necessity of acceding to a resort to compulsion in furtherance of the end we have in view, and have been driven only by the force of facts to surrender my objections to it. Consequently, I am a little more sensitive on this point than on others, and I can easily imagine modes of compulsion resorted to which I could not bring my mind to approve. I wish, therefore, while agreeing to the principle, to refrain from committing myself beforehand to any particular scheme for carrying it into effect. As to free admission to all schools aided by local rates, I suggest that the provision should be coupled with this condition—that in every case in which a school is rate-supported it should be by a separate rate, to be called a "School-rate." In order to prevent that non-appreciation of education which would inevitably come of the idea that it can be got for nothing, every ratepayer should be made to understand distinctly that, in availing himself of a free school for his children, he is but receiving back in value that which in proportion to his means he has paid for. He will readily understand and feel this, if he is periodically called upon to pay a specific rate for the purpose, and I think he will be the less disposed to trifle with the right he has thus acquired. My chief anxiety, however, is to guard myself from being committed, under the fourth article of the programme, to conclusions which in my honest judgment I reject. In that article, as now worded, I thoroughly concur. It is of the utmost importance that schools aided by local rates shall be unsectarian. Denominational education I take to be the greatest obstacle to national education. It causes an enormous waste of teaching power. It misleads a large proportion of the public as to the true end of public schools, and it serves to stereotype instead of softening down religious distinctions. I do not believe it to be in any sense necessary. The public generally do not care to perpetuate it. The demand for it is almost exclusively a clerical demand, and I think the time has come for attempting to get rid of it—cautiously and gradually, of course, but, in due time, effectually. But while I attach high importance to unsectarianism, I am bound to say I do not feel obliged to exclude the religious element from rate-supported schools. I would not insist upon it as a condition of receiving public aid, but neither would I insist upon its being eliminated from primary education. Thus much, I think, might be safely left to the decision of the local authorities—to be authorised to open and close their schools, if they please, with some Catholic form of devotion, and to adopt the Bible as one of the books to be read; of course, protecting every parent from being compelled to subject his children to either. My reason is this,—I feel convinced that if by "unsectarian" schools the interpretation is to be the rigid exclusion of all religion from the schools, the nation will lose the very best teachers, for *ceteris paribus*, they are the best teachers who bring a religious spirit and motive to their work. I am sure the working classes, as a body, would not care to shut out Christianity altogether from the schools to which they send their children. I think it would be a mistake so tightly to tie up the hands of teachers as to make all

reference to the great facts and precepts of Christianity a forbidden thing to them. At any rate, it might well be left to the local authorities to exercise their free choice in the matter. Such being my opinion, I beg to hold myself uncommitted to the article in question, if by the epithet "unsectarian" be meant necessarily and exclusively secular. I have no objection to give public aid to schools confined to secular education, but I do not think it would be wise to impose upon local authorities the obligation to shut out the religious element to this extent.

RECONSTRUCTION OF THE IRISH CHURCH.—The lay delegates of the Irish Church held the General Conference in Dublin yesterday, the Lord Primate presiding. The Archbishop of Dublin was also present. The attendance was large, and resolutions were passed recommending votes by orders, and that the lay delegates be in the proportion of two to one clerical in the General Synod.

THE INSURRECTION IN SPAIN.

Our news from Spain tells of much severe fighting, either past or proceeding. The Republicans at Valencia were to be attacked again yesterday morning by the Government troops, who had been expecting reinforcements. It is significant that the telegraph informs us that hostilities were suspended during two hours on Sunday, in order that both parties might collect their dead and wounded. The rising had spread to the outskirts of Valencia, and more than seven leagues of railway had been destroyed. Quiet has been restored at Saragossa, but it is stated that during the recent fighting 250 persons were killed and wounded on each side. The artillery fired 430 shots, and several houses were razed to the ground. When martial law was proclaimed at Malaga crowds of Republicans assembled, and shouted "Long live the Republic!" but the assembly was dispersed by the military, and order was promptly restored. So much alarm prevails in the south of Spain, that many families have taken refuge at Tangiers.

In consequence of the prevailing scarcity, and the famine in Rajpootana, the Governor-General of India has abandoned his intention of holding the projected Durbar. The Duke of Edinburgh is expected to arrive at Calcutta on the 20th December, and many Indian princes and nobles will be invited to meet him.

MARK-LANE.—THIS DAY.

Fresh up to Mark-lane this morning, the receipts of English wheat were again very moderate. Nevertheless, the quantity offered was quite equal to the demand. In both red and white parcels sales progressed slowly, at Monday's decline. There was a good show of foreign wheat, for which the inquiry was limited, at about previous quotations. With barley the market was moderately supplied. Fine malting produce realised full prices, but grinding and distilling sorts were difficult to move. Malt was dull, on former terms. Full average supplies of oats were on the stands. The trade was heavy, at the recent decline. Beans were dull, at late quotations. For peas the inquiry was restricted, on former terms. There was very little demand for flour, and the tendency of prices was in favour of buyers.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	880	400	100	—	—
Irish	—	—	—	1,150	—
Foreign	21,990	920	—	31,300	930 bks. 220 brls. Maize, 5,300 qrs.

AN AMERICAN WEDDING.—At a wedding recently celebrated in Jersey City, U.S., there were four groomsmen—all in full black—and no bridesmaid. The ceremony was performed in a Methodist church, and the music by which it was accompanied was entirely operatic.

AN IRISH RUSE.—I engaged a chaise at Galway to conduct me some few miles into the country, and had not proceeded far, when it pulled up at the bottom of a hill, and the driver coming to the door opened it. "What are you at, man? This isn't where I ordered you to stop!" said I. "Whisht! your honour, whisht!" ejaculated Paddy, "I'm only desaving the baste! If I bang the door he'll think you're out, and 'll cut up the hill like a devil!"

WATERPROOFS.—The "Lounge" of the *Illustrated Times* says:—"By the way, touching waterproofs, I think I can give travellers a valuable hint or two. For many years I have worn Indian rubber waterproofs, but I will buy no more, for I have learned that good Scottish Tweed can be made completely impervious to rain, and, moreover I have learned how to make it so; and for the benefit of my readers, I will here give the recipe:—In a bucket of soft water put $\frac{1}{2}$ lb. of sugar of lead and $\frac{1}{2}$ lb. of powdered alum; stir this at intervals until it becomes clear; then pour it off into another bucket, and put the garment therein, and let it be in for twenty-four hours, and then hang it up to dry without wringing it. Two of my party—a lady and a gentleman—have worn garments thus treated in the wildest storm of wind and rain without getting wet. The rain hangs upon the cloth in globules. In short, they are really waterproof. The gentleman, a fortnight ago, walked nine miles in a storm of rain and wind such as you rarely see in the South; and when he slipped off his overcoat, his underclothes were as dry as when he put them on. This is, I think, a secret worth knowing; for cloth, if it can be made to keep out wet, is in every way better than what we know as waterproofs."

GREAT OCEANIC TELEGRAPH COMPANY (Limited).

NOTICE IS HEREBY GIVEN that NO APPLICATION for Shares in this Company will be received from London after THURSDAY, the 14th inst., and the country after SATURDAY, the 16th inst.

H. R. FORSTER, Secretary, pro. tem.

161, Graham House, E.C., Oct. 3, 1869.

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MILL HILL SCHOOL.

R. F. WEYMOUTH, D. Litt. and M.A. Lond.,
Head Master.

A PUBLIC MEETING will be held at the SCHOOL on WEDNESDAY EVENING, the 27th October, to INAUGURATE the REOPENING. SAMUEL MORLEY, Esq., M.P., will take the Chair at Half-past Six o'clock. A Paper will be read by the Head Master on "The Principles of Public School Education." Other Addresses will be delivered. Former Pupils are especially invited to attend.

TEA and COFFEE at Five o'clock. Trains by Great Northern or Midland at frequent intervals.

THE FIRST TERM under the New Deed of Trust commenced on the 7th OCTOBER, with thirty-three Boys.

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TO CORRESPONDENTS.

"Amicus."—Next week if possible.

The Nonconformist.

WEDNESDAY, OCTOBER 13, 1869.

SUMMARY.

THE conference of the National Education League, which has Birmingham for its headquarters, was opened in that town yesterday. The aims of this society, which is likely to play an important part in the educational controversy, are thus defined:—"Object—The establishment of a system which shall secure the education of every child in England and Wales. Means—1. Local authorities shall be compelled by law to see that sufficient school accommodation is provided for every child in their district. 2. The cost of founding and maintaining such schools as may be required shall be provided out of local rates, supplemented by Government grants. 3. All schools aided by local rates shall be under the management of local authorities, and subject to Government inspection. 4. All schools aided by local rates shall be unsectarian. 5. To all schools aided by local rates admission shall be free. 6. School accommodation being provided, the State or the local authorities shall have power to compel the attendance of children of suitable age not otherwise receiving education." The League has for some months been quietly but actively at work. It has formed branch associations in most of the large towns, has secured the adhesion of some forty M.P.'s, many persons of influence in all walks of life, and about four hundred ministers of religion, and starts with a fund of 15,000*l*. It was yesterday decided that a Bill embodying

the principles of the League should be introduced next Session, and a number of papers were read, explaining in detail how the objects of the League can best be carried into effect. Ere long a conference to support a scheme for solving the educational problem by a revision and extension of the present denominational system will be held at Manchester. By the time Parliament meets, public opinion on the subject will have been ripened by full discussion; and if the Government should have time to introduce a Bill next Session, we may be sure it will go just as far in a broad and liberal direction as the feeling of the country will allow.

We have not heard the last of landlord oppression in the Principality. The exposures made in Parliament do not seem to have had much influence in restraining the tyranny of some of the proprietors of the soil in that part of the United Kingdom. Many, though not all, of the notices issued to tenants who have ventured to vote against the political principles of their landlords have been carried into effect; and in Cardiganshire, Carmarthenshire, and Carnarvonshire, the tenants have been driven from their homes, and without any compensation for the money they have expended on improvements, which has, in some cases, amounted to considerable sums. In these counties there are, consequently, numerous sales by auction of stock and farming implements, which are giving rise to much popular excitement. There are, however, signs of a serious combination against these cruel lords of the soil. It is proposed to hold a conference in reference to political evictions in Wales at Aberystwith early next month, one of the objects of which will be to institute a rigorous inquiry into each case of oppression, and to suggest that, on a given Sunday, there shall be a national collection throughout all the Nonconformist congregations in Wales, and the Welsh congregations in England on behalf of the sufferers. This is an admirable expedient for meeting the exigency, and breaking down landlord tyranny in the Principality. We have no doubt the plan will be warmly supported by English Liberals, and that if properly carried out it will help to emancipate the Welsh tenant farmers from landlord dictation in political matters.

Though the report of the death of Lord Derby which prevailed yesterday has happily proved to be unfounded, his lordship remains in a dangerous condition, from which his recovery is doubtful. Gout, the disease from which he periodically suffers, has reached the vital organs, and the strength of the noble patient seems to be waning. The Earl of Derby, since his retirement from the Premiership, has ceased to exercise the paramount political influence he wielded for so many years, and during the last Session the House of Lords declined to follow his lead in an uncompromising opposition to the Irish Church Bill. But his decease would be a great loss to the Conservative party, and probably bring about a considerable change in the policy represented by the heir to his title and by Mr. Disraeli.

The *Morning Star* of this day contains an announcement, for which the public have been for some time prepared, that that newspaper will cease to exist, and be merged in the *Daily News*. Identical in their principles and aims, it has long been manifest that both these journals could not continue to flourish. For fourteen years the *Star* has done good service to the Liberal cause, and its cessation will be a matter of regret to thousands. The principles for which it has fought so long and honourably are now in the ascendant, and we can only wish that they may be advocated with increased zeal, power, and success by the remaining journal which may now claim to be, in a stronger sense, the chief daily organ of the Liberal party.

The Republican insurrection in Spain still continues, though it is apparently being trampled out by the energy of the Regent's Government—or rather of General Prim, who is now in his element. Wherever the insurgents, who are very formidable in point of numbers, come into contact with the regular troops, they are defeated. This was the case near Reuss, but at Valencia the conflict was more obstinate, and at Saragossa the Republicans were not defeated till after a twenty hours' struggle, in which artillery was brought into play against them with murderous effect. Nearly a score of the deputies to the Cortes headed the insurrection. The remaining Republican members have not appeared in the Legislature since the passing of the Bill suspending personal liberty; and it is curious that Senor Castelar, the eloquent Republican orator, has been obliged to fly into Portugal to escape the fanaticism of his own friends. A score of the provinces of Spain are under martial law, and the insurgents indulge freely in acts of murder and plunder. Probably the well-to-do population are against them, and

the priests covertly on their side. Of course there is little chance of the success of a movement which is without conspicuous leaders or the power of combination, in the face of an army which seems to remain staunch to the Government.

Father Hyacinthe, the celebrated preacher, while casting aside the cassock of the Carmelite friar, does not seem anxious to assume the garb of the reformer. He has refused to obey the order of his superior to resume his functions at Paris, and will probably be excommunicated. But the Father, fearful of his perilous pre-eminence, has fled to the United States, till the meeting of the Ecumenical Council. How far he will be supported in his bold protest by the Gallican clergy remains to be seen. At all events, he seems to shrink from initiating another reformation in France, or treading in the footsteps of Luther, by openly defying the Roman Pontiff.

FRANCE—LIGHT IN THE WIND'S EYE.

THERE are better days in store for France—at least we think so. Her people have learned a great lesson—the true secret of self-government. They seem to have become convinced that progress towards liberty when effected by violence, is uniformly followed by a reaction towards despotism, and that the best means of achieving liberty are those which are organised on a legal basis. We are afraid it would be far too much to assert that this conviction has gained ascendancy over all classes alike. There are, doubtless, individuals of every class, and considerable numbers in some classes, whose notion of freedom is the right to force their own ideas of government, political and social, upon all who decline to entertain them. We are happy to observe the increasing distaste of most men in France who can exercise a moral authority over their fellow-countrymen, for solving difficult problems of constitutional law by a resort to revolutionary conflict. It would seem, indeed, that the status, the influence, and the political wisdom of those leaders of opinion who desire to work out their ends in a legitimate and peaceful manner, suffice to overawe the counsels of the lawless. Herein consists the first indispensable condition of a steady advance towards liberal government. When public opinion has reached this stage, a course of progressive improvement is guaranteed.

One of the principal causes to which the political serfdom of the French people may be ascribed, has been their lack of patience in bringing to bear upon the amelioration of their affairs the limited powers which they may chance to have possessed. In the domain of politics the workman has always committed the mistake of quarrelling with his tools, instead of employing them to the best possible advantage. Ardent and impetuous in their temperament, Frenchmen have, until recently, failed to perceive that self-government ever implies self-restraint, and that liberty, properly understood, is not a manufacture but a growth. Ever since the Revolution of 1789, and under all the successive forms of government which have had a temporary supremacy, society in France has aimed to make what it would, rather than to be what it should—in other words, instead of developing its force from within, and thus gradually assimilating external forms of rule to its own spirit, it has had constant resort to extraneous forces, and has striven to hammer those forms into agreement with its will. The consequences have been that, under every sort of régime, popular or autocratic, law has been less respected than power, and ends have been pursued with small regard to the character of the means employed. The idol of yesterday has been broken to pieces to-day, and the *bête noire* of to-day exalted to authority on the morrow. There has been little continuity, because there has been no principle held too sacred for assault. It would seem that this impetuosity of temper has at length been brought under the dominion of good sense, and that, comparing their own condition with that of neighbouring peoples, the French have discovered that to rule themselves and put their own wills into subjection, is the surest way to achieve for their country the freedom to which she aspires.

At this moment, nothing is more clear than that the heart of the French nation is set upon Parliamentary government. Caesarism is dead beyond all possibility of revival. The Emperor knew it, or at any rate strongly suspected it, when he sent that Message to the *Corps Législatif* which had for its result the *Senatus-Consultum*. Personal government has become a thing of the past. Not that it succumbed to public opinion, without many an internal struggle; but everyone of political intelligence

foresaw, at a glance, that Ministerial responsibility would be the inevitable result of the Imperial concessions. Enough had been granted to secure all that was lacking. Probably Napoleon III. understood this, and if he has since wavered in his resolves, it must be attributed partly to the unstatesmanlike opposition of those who immediately surround him, and partly to that natural reluctance which every Sovereign feels to surrender in deed any portion of his prerogative which he has yielded up in word. To these influences, rather than to any actual intention to withdraw what he had already granted, we attribute the vacillating policy which has followed upon that great act of political emancipation. The sudden prorogation of the Legislative Body before it had had time to verify its own powers, and to organise itself, and the choice of a Ministry notoriously hostile to the final extinction of personal Government, were, undoubtedly, profound mistakes. Happily, the leaders of opinion have succeeded in frowning down M. Keratry's project of putting to a crucial test the loyalty of the Emperor to his own constitution. As no day had been fixed for the re-assembling of the Corps Législatif, and as M. Keratry inferred that the term of prorogation would lapse on the 26th of October in virtue of the provisions of the Constitution, he invited his fellow deputies to meet him in the Chamber on that day, and to commence the legislative Session, regardless of the fact that they had not been summoned by the Sovereign. Responsive to the challenge, the Emperor appointed the 29th of November for the commencement of the new Session, and France was filled with alarm lest a conflict should ensue which would be sure to occasion bloodshed, and possibly lead on to revolution.

M. Keratry, and those deputies who thought with him, had probably no other intention than that of assembling in ostensible obedience to what they regarded as constitutional law, and of submitting, under protest, to the executive force which they counted upon being employed to clear the Chambers. But even they must have foreseen that such an act of quasi-defiance of the Imperial authority, would attract to itself the curious and excited attention of the Parisian people. All the lawless, the violent, the revolutionary elements of the French capital, would be collected together to witness the expected scene, and it seemed not at all improbable that a street fight, ripening into an insurrection, would give the Emperor and his Government a plausible pretext for resorting to rigour, and suspending for a while, or even withdrawing altogether, the liberal concessions he had made. M. Keratry was unmoveable in his resolution, until he found that he would obtain but little support. In fact, thoughtful politicians of all shades of opinion, deprecated the project as needless, rash, and dangerous; and hence it has been abandoned, and, in place of an irregular meeting in the Chamber of Deputies on the 26th of October, it is proposed to issue a written protest against the assumed illegality of the extended prorogation.

Paris breathes more freely, and even the provinces exhibit signs of relief. The Emperor has gone to Compiègne, and, for the first fortnight during his reign, has invited his Ministers to spend a fortnight with him in that retreat. The fact is taken as an indication that Ministerial responsibility has already become a reality, and that earnest efforts are about to be made to prepare the Government to meet the Legislature. Rumour goes even further than this. It is said that the Emperor has determined on changing the date for opening the Session from the 29th to the 8th of November. The challenge of M. Keratry being withdrawn, the Emperor feels himself more free to relax his former decision. All this points to the probability that the peril of the crisis has passed away, and that whilst on the one hand there will be a frank recognition of the nation's will, there will also be, on the other, a patriotic and prudent response. The clouds are breaking. There is a sensible abatement of the darkness. Light is in the wind's eye.

THE BRIBERY COMMISSIONS.

THE disclosures which have been made before the Commissioners who have been sitting at Bridgwater, Beverley, and Norwich, seem to be at length producing a very wholesome effect upon the public mind. The barristers engaged in this unpleasant duty are, on the whole, exhibiting a praiseworthy perseverance and inflexibility which triumph over every obstacle. In their resolution to lay bare the corruption which has prevailed in these several boroughs they have had no respect of persons. Departing from the old-fashioned track, they have shown

as much anxiety to discover the bribers as the bribed, and, whatever reputations it might damage, to trace corruption to its fountain source. Probably—though the truth is still so much kept back at Norwich that one of the Commissioners has complained that it is impossible to believe any one in that city—we are now familiar with the main facts of the secret electoral history of Bridgwater and Beverley. These revelations are highly curious, without being attractive. They have been stripped of all meretricious colouring and haze, and in their naked repulsiveness awaken general disgust and indignation.

The two great things needed to put down bribery and corruption at elections have been a change of public sentiment, and the certainty that the guilty bribers shall not escape. The almost universal fashion has been to wink at such misdeeds as venial. It has been taken as a matter of course that a million or two of money should be expended on a General Election, and every one has known that the greater part of this enormous outlay would go to debauch the constituencies. Still it has been accepted as an inevitable evil, and passed over with a mild protest. What was really involved in this prodigal expenditure was not understood or thought of, and the public was in no hurry to fathom the depths of electoral corruption, till the disclosures in the incriminated boroughs arrested attention, and revealed all the consequences of favouring such apathy. A little bribery was held to be rather a gentlemanly vice—the attempt to buy a constituency as the sign of an enterprising, though perhaps too ambitious spirit. Now we know what it all involves. It means drunkenness, brutality, and mean selfishness on the part of the electors; immorality, duplicity, and even lying on the part of candidates. It is now evident that the habitual criminal in our towns cannot inflict a tithe of the mischief that is brought about by an aspirant to legislative honours, who begins by violating the laws he is specially bound to uphold, and, whatever his good intentions, will stop short of no vice and corruption to gain his ends. We have long known what is the character of the unprincipled voters in our small constituencies; the inquiries at Bridgwater, Beverley, and Norwich, have shown the kind of influences by which they are tempted, and the degrading arts, sharp practice, and shuffling, to which the managers of elections will stoop.

The Bridgwater story is an epitome of the history of electoral corruption. That borough is perhaps an extreme illustration of the system, but it is pre-eminent rather for the wholesale character of its vicious tendencies than because of their exceptional nature. What an unmitigated calamity has the Parliamentary franchise been to that borough! We see a public privilege prostituted to private ends, respectable people seeking party triumphs through the degradation of their fellow-townsmen, and candidates handing over large sums of money which can only be expended in bribery and corruption. Little is thought of all this violation of law, political immorality, and barefaced hypocrisy, till it is found out, and till the sensitive nature of a Scotch judge recoils with fatal violence from the ignominy of exposure. In relation to a large proportion of our borough constituencies, a General Election, designed simply to ascertain the unbiassed opinions of the nation, is, under present conditions, a great social calamity. "No effort of human wisdom, or goodness, or charity," truly and forcibly says the *Saturday Review*, "not all the labours of the best and most pious men and women, not any concentration of the noblest influences that exist in Christendom, could do so much for the benefit of Bridgwater as will be done by the Act that deprives it of its Parliamentary representation."

The root of the evil, we now see from these disclosures, is from above, not from below. It is members of Parliament themselves, enlightened, genteel, and sometimes reputedly pious men, who set in action this immoral agency. The law condemns such practices, and now at length public opinion seems to be coming up to the legal standard, and the electoral code of morals is losing its exceptional characteristics. The bribers in these corrupt boroughs have been exposed. What is further needed is that the penalties of the law should be made more stringent in respect to those who debauch the electoral body, so that the weight of punishment may fall upon them rather than their degraded accomplices. Probably, however, the ballot would do more to remove the taint the stringent enactments because it would make the results of bribery uncertain. But there would be little need of severe legislation if constituencies estimated aright their own privileges and the claims of candidates. If they recognised the true theory of representation, refused to admit the claims

of mere wealth to political power, and declined to support unfit candidates who desire a seat to further their own personal views or gain a social position, there would be less temptation to have recourse to corrupt practices from which only the unworthy profit. The evidence given before the Bribery Commissioners ought to be studied by constituents as well as by members. The one as well as the other has many a wise lesson to learn from these revelations.

NEW ZEALAND TROUBLES.

THE latest official correspondence between the Colonial Office and the Governor of New Zealand has found its way into the newspapers. It relates to the detention in that colony of the 18th Regiment, and it discloses a state of affairs neither creditable nor pleasant to the Legislature and Government of those islands. The fact is, that the New Zealand settlers have been too much in the habit of regarding the mother country as the milch-cow of the colony, and have appeared to consider themselves fully entitled to carry out their own policy, and look to us for payment of the cost of it. We shall assume that our readers are tolerably well up in the recent history of that "nascent kingdom," in the wars of the Europeans with the Maories, in the relative number of the white and red inhabitants, and in the successive differences—squabbles we were about to designate them—which have arisen between the ruling powers at the antipodes, and the ruling colonial authority at home. It may suffice to remind them that they have had to pay their share towards the maintenance of 10,000 English troops to fight unsuccessful battles with a comparative handful of natives, and that probably their protests against this one-sided arrangement helped to bring about the decision of the Home Government to charge upon the New Zealanders some portion of the expenditure which this sort of assistance imposed upon the country. One regiment of British troops still remains, although it was under orders from home to quit. The Governor, Sir George Bowen, in accordance with resolutions of the Assembly, applied to General Chute, commanding the Queen's troops in that quarter, for certain urgent reasons to which we shall presently advert, to detain the 18th Regiment, and the General consented that it should remain in the colony until he received further instructions, it being understood that the Assembly had pledged itself to pay such contribution as her Majesty's Government might demand for that indefinite detention.

Earl Granville's reply to the Governor, when all the papers relating to the case had come under his notice, is substantially what the people of this country had a right to expect. After noticing the indirect nature of the correspondence, and the unsatisfactory wording of the pledge given by the New Zealand Assembly, he takes up the question substantially raised by the memoranda and despatches he had received. He tells Governor Bowen that Government felt bound to adhere to their former decision, that the Queen's troops shall not be employed in the present hostilities. First, because a war carried on under a divided command, is almost always attended by disastrous consequences—"continual differences, imperfect co-operation, interrupted enterprises," and various other evils which have been only too deplorably manifest in the conduct of the Maori war—and because British and colonial troops would have to be placed under one command. "But," says Earl Granville, "on the one hand her Majesty's Government are under a responsibility for the safety and honour and discipline of British troops which they cannot transfer to a colonial Ministry; and on the other hand they could not assume the conduct of a war, to be carried on ostensibly at the expense of the colony, without making themselves chargeable for its ill success, and entitling the colonists to expect that it would be prosecuted at the expense, if necessary, of this country to a successful issue."

Lord Granville, however, does not lay the chief stress of his argument upon a reason which some people might call technical rather than real. He disapproves of the war. He insists upon its having arisen out of a large confiscation of native lands. He charges upon the New Zealanders that they first provoked the discontent which lately exploded in murderous outrages, and that they then neglected to place on foot a force sufficiently formidable to overawe that discontent. "You say you are in danger"—we give the gist, but not the precise words of the despatch—"that you cannot cope with the natives—but is this to be wondered at when the average strength of the colonial forces on foot during the year preceding the commencement of these disturbances hardly exceeded 700 men, and was allowed to fall to 496 men? If you can-

not fight you must make concessions. Abandon the land you have confiscated, recognise Maori authority, keep up your defensive force. This, I know, you will not do whilst you continue to expect assistance from this country. It may be very distasteful to you, but it will be the wisest policy you can adopt both for your own sakes and for ours." Recurring now to Earl Granville's own words, he says, "I am satisfied it is not the part of a true friend of the colonists, by continuing a delusive shadow of support, to divert their attention from that course in which their real safety lies—the course of deliberately measuring their own resources, and, at whatever immediate sacrifice, adjusting their policy to them." These are wholesome words of advice. Whether it will be followed or not time will show; but it is no small satisfaction to know that the New Zealand settlers have called in vain upon us to put out the fire which their own wilful impolicy had kindled.

LORD STANLEY AT LIVERPOOL.

LORD STANLEY evidently understands the English artisan considerably better than does his more clever but less earnest political colleague, Mr. Disraeli. Although belonging to a great political party whose creed and teachings have utterly failed to win the sympathy and support of the labouring classes as a body, it would be difficult to find any public man in this country more respected or more patiently listened to by an artisan audience than the heir to the House of Derby. Unlike Mr. Disraeli, Lord Stanley is not so wholly absorbed in the game of politics that he cannot find leisure to study a few of the more prominent social questions which are daily calling for attentive consideration. He has not allowed the cold calculating ambition of the mere politician to quench the warm, impulsive feelings of the man, or to prevent his standing on the broad social platform, where the differences of political opinion and religious creed are laid aside for the moment, that all may join in the good work of promoting the cause of social progress. In this respect, he affords an example which some of his followers would do well to study, for there are yet among them many who have not overcome their ancient distrust of the labouring classes; men who rely more on Combination Laws, Riot Acts, armies of policemen, and the suspension of the Habeas Corpus Act, than on the progress of education, sanitary reform, and industrial prosperity, to preserve order among the toiling masses of this country. Lord Stanley has the good sense to recognise the English working man as a brother citizen, not as an inferior fellow-countryman, requiring to be dragged into the maintenance of order, and whose aspirations rise no higher than the sensual enjoyments of the pipe and glass. He knows that with improved political legislation, with the rapid progress now making towards social equality in this country, the English artisan occupies a far different position to that held by his predecessors during the earlier years of the present century, when the simplest whisper of reform was sufficient to send its utterer to gaol, when the bare idea of a free and unstamped press suggested dreams of sanguinary revolution, and when the notion of workmen becoming capitalists and employers, appeared far more Utopian than even the wildest visions of crackbrained social theorists.

In his address to the Liverpool artisans, Lord Stanley displayed his knowledge and appreciation of the change which has taken place of late years in the position of the English working classes, and the thoroughly practical character of his utterances showed that he knew the occasion was not one for the display of mere platitudes. The conventional kind of language which would have elicited repeated cheers at an agricultural gathering, was not precisely that calculated to arrest the attention of a Liverpool audience; and one cannot help suspecting that as Lord Stanley marked the flashing eyes and earnest features of those addressed by him, as he dilated on the advantages of co-operation or protested against the abuses of trades-unionism, he must have felt a strong desire to exchange the minor position of leader of a party, for the grander and more glorious post of a leader of the people. Throughout the whole of his speech he proved himself to be considerably in advance of his Conservative brethren. In almost every sentence the spirit of Liberalism might be detected struggling with the powerful Conservative influences engendered by birth, education, and surrounding associations. The son of Lord Derby is, in many respects, a Liberal in spite of himself. He cannot help it. It is his nature, and nothing can wholly restrain it. You may attempt to impress a lad with a profound horror of the sea, alarm him daily with accounts of terrible shipping disasters, and terrify him

by relating the fearful sufferings of shipwrecked crews; but place that lad in sight of the broad sparkling waves, and, in nine cases out of ten, every solemn admonition will become instantaneously forgotten, his sole desire will be to enjoy a life at sea. And so with Lord Stanley. He evidently admires Liberalism considerably more than he fears it. Place him between Mr. Gladstone and Mr. Disraeli, and ask him conscientiously which of the two he would prefer to associate with, and is there any man in this country who doubts what the reply would be, were Lord Stanley free from the burdensome trammels of party?

How the Conservatives of the past generation would have been horrified could they have heard the son of their leader declare trades-unions to be a great fact, and extol the principles of co-operation as being advantageous to the working-classes! Still more startled must they have felt to hear him, when telling his audience that "beer and business did not go well together," admit that it was not for those "who are surrounded by the luxuries and comforts of life" to denounce the indulgences of their poorer brethren! Yet Lord Stanley only took a common-sense view of the matter. There was nothing new in the doctrine, the novelty consisted in the position and character of the speaker. When he alluded to the question of freedom of labour, to the attempted coercion of those refusing to join the trades-unions, he began treading on delicate ground, but he knew that the English workman is not unwilling to listen to arguments, when fairly put, however adverse they may appear to his own interests. The result proved the correctness of his knowledge. Minorities are not to be coerced by mere majorities. There is a law more powerful than that of either—the law of principle. Lord Stanley never spoke truer words than when he said:—"In a country like this, where public opinion governs, no institution has a chance of permanently holding its own which is even reasonably suspected of encouraging and sanctioning or tolerating interference with the free action of those who don't belong to it." In that single sentence is summed up the whole doctrine of civil and religious liberty. Jeremy Bentham could not have put it more forcibly, John Stuart Mill could not have explained it more clearly. Let the doctrine enunciated by Lord Stanley at Liverpool be properly carried out, and half the political dissensions which now agitate the country would at once disappear. But who are those most opposed to the practical application of this doctrine? Is it the Liberals under Mr. Gladstone, or the Conservatives under Mr. Disraeli? Are its supporters to be mainly found at the Carlton, or at the Reform? The whole tenor of Lord Stanley's address is suggestive of the political and social future of this country. We are irretrievably committed to Liberalism. There is no halting by the way, no turning back. We must keep steadily on. Conservatism has lost the day, and henceforth its position and influence will depend materially on the part taken by it in social affairs. But have the Conservatives, as a body, the sense to perceive this? Judging from the almost extravagant eulogiums bestowed by some of their organs upon a speech, the real tendency of which they are unable to detect, we much doubt it. In their short-sightedness they loudly extol the utterances of Lord Stanley, and in so doing seal their own fate; for the guiding principle of his remarkable speech was purely Liberal, with scarcely a trace of the Conservative element perceptible therein.

WOMAN'S RIGHTS.—In Canon Kingsley's Department of the Social Science Congress, during a discussion upon the education of women, Miss Emily Faithfull repudiated the title of "Woman's Rights," as applied to the work in which she is engaged. She regards the obnoxious phrase as a perfect scarecrow in the field of true reform, warning off all good-natured but indolent men, and alarming all timid though well-intentioned women, from work in which they would otherwise heartily co-operate.

WORKING-CLASS RECREATION IN SOUTH LONDON.—Early next month the Surrey Chapel popular lectures are to be resumed under the presidency of the Rev. Newman Hall, the day being changed from Monday to Wednesday. A series of popular lectures are also announced at the Metropolitan Tabernacle (Mr. Spurgeon's) on behalf of the Stockwell Orphanage. The Lambeth Baths meetings will also be resumed under the directorship of the Rev. G. M. Murphy; indeed, already a drawing class for men under the Science and Art Minute has commenced its work. The programme will consist of popular lectures and entertainments, scientific instruction, with working class examinations, and prizes of 3*l.*, 2*l.*, and 1*l.* for efficiency, religious services, temperance meetings, concerts, newspaper readings, &c. Mr. Samuel Morley, M.P., and Thomas Twining, Esq., of Twickenham, are again co-operating with Mr. Murphy in the Lambeth meetings, which promise to be, if possible, more popular than ever.

THE BAPTIST UNION.

AUTUMNAL MEETING AT LEICESTER.

The autumnal meeting of the Baptist Union was held, as we have already stated, at Leicester last week. Some 500 or 600 ministers and delegates were present, the chairman for the year being the Rev. Dr. Brock.

MISSIONARY POLICY.

This subject drew a crowded attendance of the brethren on Tuesday morning, in the commodious schoolroom of Belvoir-street Chapel. It was an open committee-meeting on foreign missions. The resolutions, which have been fully canvassed in our columns, were to be explained by the secretaries, and, if necessary, defended by their advocates. On the other hand, the Rev. J. T. Collier, of Downton, was known to have prepared a memorial to the committee, asking for a reconsideration of the fourth and fifth of the resolutions. M. Forster, Esq., occupied the chair. After the reading of an impressive and pacific letter from Mr. TRITTON, the treasurer, who was unable to be present, the memorial was then read, as were also communications from the Southern Association and the Birmingham Auxiliary to the society. We borrow a short outline of the subsequent proceedings from the *Freeman*:—"The discussion on the resolutions in question was opened by an explanatory statement from Dr. UNDERHILL, which was characterised by clearness and fulness, and gave great satisfaction to the majority of the meeting. Questions were then asked respecting the meaning of the fourth resolution, so far as it bears upon the employment of missionaries "free from those ties which a family life and permanent habitation involve." A free and outspoken conversation followed, which showed that there is a deep and strong feeling against any rule on the subject of marriage. Even those who sympathised with the memorialists apparently preferred unmarried to married agents for the work of itineracy, though they warmly protested against any restriction on the liberty of missionaries to marry. A resolution was eventually moved and seconded to the effect that the memorialists be informed that the committee do not intend, by the fourth and fifth of the resolutions, to impose celibacy upon the missionaries, but simply requires that candidates should remain unmarried during a probation of two years, and while engaged in a particular kind of work, and was carried. A declaration was afterwards adopted, on the motion of Dr. Landels, expressive of the committee's high sense of the value of the labours of our honoured brethren in the missionary field, and the hope that the blessing which has been so largely enjoyed may be continued and augmented. Never was crisis passed through with less difficulty or more of brotherly love and mutual forbearance and practical wisdom; and the meeting was concluded with devout thanksgiving that "the unity of the Spirit" had been kept "in the bond of peace."

In the evening of the same day an immense audience assembled in the Temperance Hall to listen to the advocates of the missionary enterprise. The Chairman (the Mayor of Huntingdon) dwelt on Leicester memories, which recall the courage and devotion of such men as Oliver Cromwell, William Carey, and Robert Hall. The Rev. JAMES MURSELL, of Kettering, pastor of the church once presided over by Andrew Fuller, was the first speaker, and right well he addressed himself to the question of success and failure, effectively contrasting the scanty agencies employed with the large results already obtained, and sketching, in eloquent and stirring words, the bright future of the world and the conditions on which the objects of the friends of foreign missions may be realised. Next came the Rev. W. BAILEY, till lately a missionary in Orissa, who gracefully detailed the services which Carey, Ward, and Marshman rendered to the first missionaries of the General Baptist Missionary Society; described the religious condition of the scene of his former labours; and proved by cases which had come under his own observation the power of the Gospel to evoke the enthusiasm and influence the lives of the heathen. Mr. Bailey concluded a good speech by a touching allusion to the heroism of the true missionary. The Rev. J. W. LANCE compared the Baptist Missionary Society to the grain of mustard seed, and proceeded to claim the sympathy of the meeting with missionaries, setting forth the difficulties and discouragements of their work as so many reasons why we should sympathise with them. With telling pungency, the speaker satirised the excuses for not contributing to foreign missions, and insisted that the value of spiritual results cannot be estimated at their pecuniary cost. On the ground that the work is Christ's work, Mr. Lance summoned the audience to sympathise with the Saviour in the missionary enterprise. The Rev. J. T. BROWN, on the call of the chair, rose, but on account of the lateness of the hour declined to address the meeting, which was thereupon brought to a conclusion.

The meetings were resumed on Wednesday morning by a devotional meeting, held at seven o'clock, at the Dover-street Chapel. We borrow our report mainly from the columns of the *Leicester Chronicle* and *Mercury*.

At ten o'clock the session of the union commenced in Belvoir-street Chapel. The body of the chapel was filled by delegates and ministers, while the

galleries were filled with spectators. The proceedings commenced with a short devotional service, over which the Rev. F. Trestrail presided.

THE CHAIRMAN'S ADDRESS.

The Rev. Dr. Brock, chairman of the Union, delivered his opening address, which was of considerable length, and passed in review the various subjects which might have occupied the minds of Christian men during the past year, and concluding on each subject that their faith in God and in the Gospel of Christ were unshaken, and the religious welfare unimpaired. During the delivery of the address, the rev. gentleman was repeatedly applauded, and he resumed his seat amidst loud applause. A hymn having been sung,

The Rev. J. P. CHOWN (of Bradford) in a eulogistic speech, moved a vote of thanks to Dr. Brock, with a request that he would allow his address to be published. The Rev. J. T. BROWN (of Northampton) in seconding the resolution, said that though not standing there on his native soil, it was there that his life in faith begun. It would ill become him to say much, but he would say this—that it would be his most earnest prayer that the blessings invoked by their worthy chairman might be most fully realised in the experience of their dear and honoured friend by his side. [The speaker, amidst loud applause, turned to the Rev. J. P. MURSELL, who sat next him.] He looked upon him as his second father. He nourished and sheltered him when he was a shelterless youth; and under his care, and from his great heart, he (Mr. Brown) trusted his heart grew greater, and to Mr. Mursell he was indebted for things it would not be decorous to mention in a public audience. For these reasons he was delighted to hear the mention of that name amongst others which were perhaps rather more conspicuous, and which were almost always heard on occasions like that. He also thanked Dr. Brock, on behalf of the younger portion of the brethren present, for the great charity which characterised his address. (Loud applause.)

The resolution was carried unanimously, and the CHAIRMAN suitably acknowledged the vote.

MESSAGE OF THE COMMITTEE.

The Rev. J. H. MILLARD then read the message of the committee, to the following effect:—The committee thought it much ground for thankfulness that a fraternal spirit had for so long a time subsisted between the General and Particular Baptist Churches. Although differences of judgment could not cease to exist so long as thought was free and knowledge was progressive, it might yet be desired and confidently hoped that such meetings would prove the means of cementing their union and making their essential oneness more apparent than ever. The subjects selected for consideration were such as had high claims upon them at the present crisis. In the rapid progress of opinion on ecclesiastical questions it behoved them to be prepared for as great a reform in England as that which had recently taken place in Ireland, and the committee had therefore assigned a prominent place to the inquiry, "How we may best anticipate such a change?" The moral and spiritual condition of our large towns called for awakened sympathy and more energetic action. The Sunday-school assumed increasing importance in connection with the impending change in national education, and the frequent and powerful assaults made upon their common faith by subtle and intelligent minds showed the necessity for a well-cultivated exactness and conformity to the Holy Scriptures in their dogmatic teaching.

No discussion arose on the Message of the Committee, which was read and adopted.

NONCONFORMISTS AND ECCLESIASTICAL ESTABLISHMENTS.

The Rev. C. WILLIAMS, of Southampton, then proceeded to read his paper on "The Policy of Nonconformists in view of Ecclesiastical Establishments," which commenced as follows:—

In 1844—a quarter of a century ago—the British Anti-State-Church Association was formed. The present therefore is an opportune time, and certainly Leicester is the most appropriate of places, for a consideration of the results of the past twenty-years' work, and of the duty of Nonconformists in prospect of the disestablishment and disendowment of the Church of England. You, Mr. Chairman, were one of the founders of the association now known as the Liberation Society, and right well and manfully, in "evil report" as in "good report," and often amid reproaches, you have borne your testimony to the truth of its principles, and worked in the accomplishment of its objects. Leicester has contributed more largely than any other town to the success of the movement in favour of ecclesiastical equality. It was in Leicester that our beloved and honoured brother, the Rev. James Phillippo Mursell, planned with Mr. Edward Miall the establishment of the *Nonconformist* newspaper. It is impossible that we should forget, especially in this chapel, the arduous and self-denying labours by which Mr. Mursell and his friend succeeded in the difficult task of launching a journal, the avowed object of which should be, to stimulate Dissenters to practical action upon State-Church questions. I cannot withhold in passing an acknowledgment of the services which, since its first issue in 1841, the *Nonconformist* has rendered to the cause of religious liberty. By its clear exposition of our principles and policy, its cogent arguments in support or defence of them, its incisive and vigorous assaults on all manner of ecclesiastical abuses, and its intense moral earnestness, it has taken, and deserves to retain, the foremost place in that section of the press to which it belongs. Leicester, led by Mr. Mursell, gave Mr. Miall and the *Nonconformist* to the nation. The imprisonment of Mr. William Baines, nominally for contempt of that most contemptible of legal institutions—an ecclesiastical court—but really for the non-payment of Church-rates, expressed even more than it excited the determination of the men of

Leicester to suffer any loss and to endure any hardship rather than forego their purpose. And hence, when the conviction forced itself upon them that the editor of the *Nonconformist* was "a voice crying in the wilderness" of London, to which few gave heed and many mocked, they took measures to prevent failure and to ensure success. A memorial, signed by upwards of seventy ministers resident in these midland counties, was sent in 1843 to the secretaries of the principal Dissenting bodies in London, asking them to take action "in order to rescue religious freedom for ever from the dangers of ignorant and intermeddling legislation." The memorial was consigned to the waste-basket on the ground of some informality in its presentation, though I suspect one real reason for declining to consider its request was a disinclination on the part of Nonconformists in London to commit themselves to an aggressive policy. But the Midland Counties would not be suppressed. Nottingham, Derby, Northampton, and other towns commissioned their representatives to meet the men of Leicester and to resolve what next to do. On December 7th, 1843, a meeting was held, and it was agreed:—"That a conference of delegates be convened, representing all persons within these realms who repudiate the principle of a religious establishment, and who are of opinion that this is a suitable method of commencing a serious movement against it." Three gentlemen who represented the metropolis at the meeting, undertook the duty of carrying out this resolution. One of the three was Mr. Miall. The other two were Dr. Cox and Dr. Price, men ever true to their convictions and faithful in the discharge of their duty, and whose memory we cherish with affectionate and grateful reverence. What followed is already historical. In the spring of 1844, the conference met in London, and the British Anti-State-Church Association was formed. Leicester will be ever memorable in the annals of religious liberty. It not only gave Mr. Miall and the *Nonconformist* to the nation, but also put the leaven of ecclesiastical liberalism into the three measures of meal,—the people, the Parliament, and the Church,—which will continue to work mightily till the whole be leavened. Said I not truly that Leicester is the most appropriate of places at which to review the past and forecast the future of Nonconformity?

The speaker then passed in review the ecclesiastical struggles of the last quarter of a century, from the time when Mr. C. Hindley got only three votes in favour of the cessation of the English *Regium Donum*. That was at length abandoned in 1861. The admission of the Jews to Parliament, the University concessions, the passing of Mr. Hadfield's bill for the abolition of offensive oaths, the settlement of the Church-rate controversy, the throwing open of middle-class endowments, and the passing of the Irish Church Bill, were successively noticed. He hoped their chairman might live to witness the disestablishment of the English Church. They, as Nonconformists, had a testimony to bear, and a work to do. They must testify to the exclusive sovereignty of their Lord Jesus Christ, in all things pertaining to the kingdom of God among men. They protested against human legislation about religion, because they were intensely jealous for the laws of God. They pleaded for the separation of Church and State, that there might be a closer and more loving union between the Church and the Saviour. In these times, when High-Churchism and Rationalism were calling attention to other masters, they would bear a clear and emphatic testimony to the supreme and sole authority of Christ alike within the Church and over the individual, for Jesus said, "Be not ye called Rabbi? for one is your Master, even Christ; and all ye are brethren." They must redouble rather than relax their efforts to extend the Redeemer's kingdom.

There appears to be an inherent tendency in the Church of England towards priestism and the ritualistic. Evangelicalism is dying out of the Church. It has long since been sick and feeble, is now in the last stage of consumption, and will find it exceedingly difficult to outlive disestablishment. I deprecate more than I can tell a policy which practically would hand over the villages of England to the soothing preachers and performing priests of the Episcopal Church. Nonconformity is the breakwater which prevents the flood of Ritualism from deluging the land, and I fervently pray that we may never consent to its destruction. In the interests of Christianity and of liberty, it is desirable that we should absorb the Evangelical members of the Church of England, and not that both we and they should be absorbed by a Free Episcopal Church.

Mr. Williams proceeded to make a few practical remarks as to the policy they should pursue in prospect of these changes:—

(1.) We must be less selfish in our Congregationalism. Too many of our churches—though there are not a few exceptions to the rule—seek only their own religious welfare. In their selection of a minister they seldom consider whether the man of their choice will influence for good "aliens" to their "commonwealth," and "prodigals" who never enter the "Father's house." A popular, or unctuous, or intellectual preacher is chosen, according to the religious or mental habits of the members; and the Church is content if the pews are let, professors comforted, and additions from the congregation made to its number, even though no attack be made upon the strongholds of Satan. The selfishness of Congregationalism manifests itself in another way. The rich churches and the poor, the strong and the weak, are separated from each other. I admit, and deplore, that jealousy of interference oftentimes repels the advances of helpers, and hinders Christian union. But I fear that indisposition to undertake other than congregational work, or contribute to other than congregational objects quite as often prevent fellowship between churches. This should not be. The towns cannot say unto the country, "I have no need of thee," nor again the country to the town, "I have no need of you." We are members one of another, and "should have the same care one for another." Has not the time come for reconsidering whether Independence is of God, whether Independence is not of Divine ordination, whether Congregational churches ought not to be united together by a bond that should make them "one body"? I believe that we must root

the selfishness out of our Congregationalism or altogether fail to take our proper place among the churches of the future. (2.) Ascending to detail—for practice is a higher thing than theory, and work than thought—I venture to suggest that we should do well to cultivate more diligently the districts in which our churches are located. Your congregation, Mr. Chairman, in this matter, sets an example to us all. Its mission work in St. Giles's illustrates the manner in which Christians can reclaim the moral wastes around them, and carry the lamp of life into the dark places of our large towns. Our country churches should do for the villages what city churches might and sometimes do for the densely crowded population in courts and back streets. If each church able to undertake the work, were to maintain one or two mission halls, or a few village stations, as the case might be, and associate with its gifted members an evangelist, who should devote the whole of his time on week-days to visitation, and on Sundays to preaching, we should soon occupy a fair share of the land, and do a large part of the work which our State Church fails to accomplish. (3.) A third suggestion is, that, in prospect of disestablishment, we should strengthen our outposts, and make good the ground we have gained in small towns and villages. An unselfish, that is, a wise and generous Congregationalism is well adapted to this work. Instead of parading authority, it proffers aid, and therefore it should disarm prejudice and receive a hearty welcome. I need not urge the claims of the country upon the towns. You all know the difficulties and discouragements which beset Christian work in rural districts. But these difficulties are rendered greater than otherwise they would be, by the multiplication of small churches and the determination of each church, not only to have a bishop of its own, but also to monopolise his services. Some of us think that we should husband our resources, increase our influence, and do a much greater work, if we could group some two or three neighbouring small churches under one pastor, and associate with him a number of earnest and zealous preachers, like Stephen, "full of faith and power." But such pastors (and a like remark applies to the ministers of churches in small towns) should be raised above the privations and temptations of poverty. We must augment the stipends of our ministers or appoint to the work enthusiastically self-denying men, free from those obligations which "a family life" and a house full of children involve. Poverty, especially when it entails suffering on a wife, takes the pith out of a man. The brain works slowly and gloomily when oppressed by the burden of debt. Consciousness of straitened means keeps a man down and prevents him being or doing his best. And hence the need for a Sustentation Fund. Without a Sustentation Fund, the Free Church could not have placed a minister in every parish in Scotland. The disestablished Church in Ireland looks forward to a Sustentation Fund as the surest, if not the only, means of maintaining a gospel ministry in every part of that country. Dean Alford expects a Sustentation Fund to enable the disendowed Church of England to continue its work. And I fervently pray that we Baptists may so aid our smaller churches in sustaining their pastors, and so discreetly administer any fund which shall be created, as to promote the efficiency of our ministers and make them, tenfold more than they are to-day, a power in the land. (4.) And now, lastly, we have a work to do in extending the kingdom of the Redeemer in our own country. Hitherto, we have not been a very aggressive people. Our increase has been derived through growth from within rather than through accessions from without. For instance, the circular letter of the Yorkshire Association for last year announced the startling fact that there were 1,200 towns and villages in that county without a Baptist church, and that, while the Independents contributed 1,480l., the Wesleyans 4,680l., and Episcopalians 8,590l., the Baptists contributed no more than 274l., for home (that is, county) missionary purposes. It is time, brethren, that we shook ourselves from sloth and began an aggressive work. I lay it down, however, as an axiom that Nonconformists should not dissipate their strength and waste their resources by opening places of worship and sustaining Christian ministers in regions already fully occupied by other evangelical churches. We disdain "to boast in another man's line of things made ready to our hand." Every man among us would rejoice to see all Christendom Baptist, but till the world shall become Christian, we can have neither time nor money nor energies to spare for making proselytes. There may be advantages connected with denominationalism in our large towns, though even there we should like to see less of sectarianism and more of charity, but in our villages, and in small towns with less than 2,000 inhabitants, it assumes the shape and entails all the evils of schism. For this reason we would pass by every locality in which an Independent or Presbyterian or Methodist is making "full proof of his ministry," and occupy those places only where the people are destitute either of accommodation for public worship, or of Gospel ministrations. Such places abound in the country, and, in prospect of ecclesiastical disestablishment, it is our duty to seek them out, and forthwith to occupy them. But the future of Nonconformity will be determined more by the spirit we breathe into it than by any forms of organisation. I have already said that England cannot yet dispense with our protest against priestism and worldlyism. In the stern conflict with a priestly sacramentarianism and a worldly rationalism, which promises to wax hotter as the end draws near, wise and strong and earnest men are needed. Are we training such? There are signs among us which bow our heads with shame, and fill our hearts with sorrow. We note a tendency in the second or third generation to break away from the restraints of principle, and to abandon the simplicity of faith and worship. The chapel is forsaken for the Church. If this change of practice were the result of painstaking inquiry and honest conviction, it would be our duty to honour the young men who pass through it, however much we grieved over their departure from us. But it is not. Nonconformity is discarded because of the greater attractions of the social position which Churchmanship gives, and sometimes because the matrimonial connections possible to attendants at church appear to be more advantageous than those which are likely to be formed by chapel-goers. Nor is this surprising. Nonconformists surround themselves (as they are justified in doing) with the comforts and luxury which their increased wealth easily commands, and then forget that the effect of soft

raiment and sumptuous fare, if not counteracted by moral discipline and a high spiritual life, is to enfeeble the mind, and lower the tone of sentiment, and to inspire with mean ambitions, and to make self-denial difficult if not impossible. If, therefore, we would secure a prosperous future for our Nonconformity, and thereby serve the next generation, we must teach our children to ponder well and deeply the question, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" To be followers of Him who would not be tempted from the path of duty by the offer of "all the kingdoms of the world, and glory of them," let us train our sons and daughters in the belief that conscience, and not conventionalism, should dictate our conduct, that worth is more desirable than wealth, and the favour of God than recognition by the great. Were there in every town and village of England a band of young men, worthier than their fathers to bear the standard of the Cross "and to wield the sword of the Spirit," we should look forward with confidence to the future. Then, Priestism would meet and have sturdy champions of spiritual liberty against whom it would not prevail; Rationalism would encounter an intelligent and earnest faith and perhaps learn its folly; the incoming flood of worldlyism would break against high principle and firm resolve, which, like a sea wall, would drive the threatening deluge from our shores; and the Captain of our salvation would lack no soldiers to fight His battles and to go up and possess the land. Nonconformity has done much for this great nation. It has been the stronghold of civil and religious liberty, the salt of Protestantism, and the chief witness-bearer to the claims of Christ on the loyalty of men. May it yet do more, and yearly increase its power in the land till every Englishman is a man of God and this United Kingdom becomes the Kingdom of our God and of His Christ!

Mr. Williams sat down amid loud applause.

The Rev. WILLIAM ROBINSON, of Cambridge, proposed that the thanks of the Union be presented to the Rev. C. Williams for his paper, and that he be requested to allow it to be printed. He said he could not help feeling struck with the astounding difference between the present position of Nonconformists and what it was thirty years ago. They had heard the few persons who took part in the movement against Church Establishments were considered wild and indiscreet. They were told that they would excite bitter hostilities, and would suffer ignominious defeat. Their reply was that they believed their cause to be that of truth and right, and therefore they persevered. (Cheers.) Man received truth not as a gift for his own use, but as a trust, which he was bound to use for the benefit of his fellow men. (Cheers.) Christian churches, to be true and vigorous, must be free. Godly discipline could not co-exist in an Establishment, for in these the monarch was the head over the church, and when the head was chosen irrespective of character, they could not expect consistency in the members.

The Rev. C. VINCE, of Birmingham, seconded the vote of thanks. He was not quite so sanguine as some of them appeared to be as to the time when the desirable change of disestablishment in England should be accomplished. He confessed to having some fears which his brethren did not seem to participate. With regard to the mode of doing the work, he was told the other day by a gentleman who was speaking of the church in Wales, that they could not meddle in that Church without taking the English one at the same time. It was no use taking the thing by piecemeal, as though England was not a United Kingdom. Well, he was quite willing to accept that proposition—(laughter and applause)—and to fight the battle on the ground of the spirituality of Christ's kingdom and the liberty of conscience.

The vote of thanks was passed unanimously, and duly acknowledged by Mr. Williams.

NATIONAL EDUCATION.

The Rev. Dr. GORCH then proposed the following resolution:—

That the Union tender its cordial thanks to Her Majesty's Government for the Endowed Schools Bill, introduced by the Right Hon. W. E. Forster, and passed in the late session of Parliament, and earnestly hopes that the scheme of Her Majesty's Government in reference to Endowed Schools will be speedily embodied in a legislative measure.

The resolution was seconded by the Rev. J. Brown, and carried unanimously.

Dr. GORCH then proposed the following resolution:—

That no settlement of the University question can commend itself to this Union which does not open the offices, honours, and emoluments of the National Universities and Colleges to all classes of Her Majesty's subjects, irrespective of their religious distinctions.

Dr. GORCH then rose to propose the following resolution:—

That in the judgment of this Union, no settlement of the Education Question can be deemed satisfactory which does not provide for an education absolutely unsectarian; supported by local rates supplemented by Government grants; managed by local authorities, under Government inspection; and a power, in case of need, to compel the attendance of children at school.

Those members of the Union who had read the programme of the National Education League, would find that to a great extent this resolution was founded upon the same principles as that programme. The League, however, went further than their resolution in regard to compulsory education. It had been thought advisable by the committee of the Union to go no further than to say that in case of need power should be given to compel the attendance of children. The League expressed the same views as their resolution in regard to the kind of education and the way it was to be supported and carried on. The only other point in which they differed from the programme of the League was that the League declared that all education should be free. That was not a question which would come before the Union then. They would see that it was in principle the same as they had subscribed to in April, 1868; but their views had expanded since that time, and now they were prepared to go a little further and say that

Government education was necessary, must not be religious, and must be compulsory. (Cheers.) The education question had started into new life by what had recently taken place in Ireland. Cardinal Cullen demanded a sectarian education for the masses of the people in Ireland; and if they were not all on the alert and doing their utmost to arouse the public mind on this question they would soon have the education of the people of Ireland in the hands of the Roman Catholic priests. In the face of these facts let them throw aside any sentimental longing they might have for the spread of their own denominational idea, and advocate a free and unsectarian system. (Cheers.) It was a matter of absolute right and justice. Government was bound to provide for the education of all its subjects—(applause)—and it must be left to religious men to impart the religious portion of the education. What remained, then, but that Government should undertake secular education for the children of this empire? What harm could these unsectarian schools do? Suppose the parent of the child to be an irreligious man, what good could the child be supposed to receive from the mere reading of the Bible in the school? And if the parent were a religious man, he would ask what harm would the child sustain from the temporary leaving out of the Bible study while in the school? He had much pleasure in moving the resolution.

The Rev. J. BROWN seconded the resolution. He said he should have done so with even more pleasure had the word secular been inserted in the resolution instead of the word unsectarian. He could not understand how any religious education could be given without its being sectarian. It was high time Government should educate the children of this country. He quite approved of the schools being under local management, and thought they should be open for anyone to go in and see them. He would not have them handed over to the supervision and care of ministers, either Church or Dissenters. Let the ministers seek to impart in the week-nights as well as in the Sunday-school, that religious instruction which was so much needed. He was not afraid of secular instruction, but he was afraid of religious education by irreligious men. (Applause.)

Dr. ANGUS thought it was very desirable that they should understand what the resolution really meant. The word unsectarian, as he understood it, meant religious education, but not sectarian. (Hear, hear.) The education imparted must not only be unsectarian but secular—(Hear, hear)—entirely severed from the religious part of the question. He was persuaded that amidst the numerous denominational differences that existed, the idea that one religion could be adopted which would be satisfactory to the whole country, was a great mistake. (Applause.)

The Rev. J. HANSON, of Huddersfield, thought they must go back to the word secular instead of unsectarian. Let the Church clergyman and the Nonconformist minister be on the same footing.

The Rev. J. BARNETT asked whether the adoption of the resolution would exclude the Bible from the schoolroom? If so, he would protest against it if he stood alone. (Hear, hear.)

Dr. ANGUS contended that if they used the word secular they could not say the Bible was excluded. (Hear, hear.) For he maintained that apart from all considerations of its being an inspired book, it was the noblest historical record and the most instructive record of human life that could be perused by man. (Applause.)

A proposal was made to send the resolution back to the committee to be amended, and presented again next morning. After a somewhat desultory discussion, this proposal was carried, and the Conference was adjourned.

The delegates and ministers proceeded from the chapel to a marquee on a piece of waste ground near the railway-station, where they dined together, the Mayor (John Baines, Esq.), presiding. After dinner, addresses were delivered by several ministers and others.

In the evening, services were held in Archdeacon-lane and Charles-street Chapels, and in Victoria-road Church, at which the Rev. Hugh Stowell Brown, of Liverpool; Rev. Henry Dawson, President of Chamber Hall College, Bury; and the Rev. E. Edwards, of Torquay, preached. The services were well attended, the scene at Archdeacon-lane being quite an unusual one. The place was crowded to suffocation, every inch of standing or sitting room being occupied. Large numbers were unable to obtain admission.

The proceedings were commenced on Thursday by the Rev. W. Landels, D.D., who preached at Charles-street Chapel at seven o'clock in the morning.

NATIONAL EDUCATION.

The conference resumed their sitting at Belvoir-street Chapel at nine o'clock, Dr. Brock occupying the chair. The first business before the delegates was the consideration of the resolution referring to national education, which was partly considered on the previous day, and referred to the committee to be amended. It was now introduced in three clauses; the first one was as follows:—

That inasmuch as Her Majesty's Government have expressed their intention to deal with the question of primary education in the next session of Parliament, this Union declares that it can regard no system of Government education as satisfactory in which teaching is not confined to secular knowledge.

Dr. UNDERWOOD moved the adoption of this clause, which was seconded by the Rev. J. Brown, and after a short discussion carried unanimously.

The second clause was to the effect that the schools sustained by Government should be under local management. The Rev. C. WILLIAMS objected to

this clause, remarking that in many country parishes local government would be the government of squire and parson. After some discussion, the clause was passed in the following form:—

That schools which are sustained by Government should be under the management of a local board, and subject to local inspection and control.

The third clause was as follows:—

That it is the duty of Government to see that primary education be secured to every child in the kingdom.

The Rev. JAMES MURSELL objected to this clause, as he could not vote for the declaration that it was the duty of Government to secure a primary education for every child in the kingdom. He moved that it be expunged. The Rev. W. BARKER seconded the amendment. The Rev. T. T. BROWN said this was the very heart of the matter. He entirely approved of the clause, and it would have been much stronger if he had to cook it. The Rev. C. VINCE also supported the clause, expressing himself strongly in favour of compulsory education. The Rev. — WATTS objected to compelling the labourer to send his children to school. Mr. Mursell's amendment was ultimately withdrawn, and in its stead Mr. VINCE moved—

That when school accommodation has been provided, the State or the local authorities shall have power to compel the attendance of children of suitable age, not otherwise receiving education.

The amendment was seconded by the Rev. J. T. BROWN, and carried nearly unanimously.

On a resolution being proposed:—

That the first three resolutions should be signed by the chairman and secretaries for presentation in a memorial to Mr. Gladstone.

Dr. BROCK rose and said he could not do this, as he did not approve of the last clause. He sympathised very much with the sentiments expressed by Mr. Mursell. As the Chairman positively declined to sign the resolutions, they were referred to the committee for them to embody them in some manner in a memorial to present to Mr. Gladstone.

The following two resolutions were carried unanimously, without discussion:—

That in prospect of the great educational changes which are likely to take place in this country, the Union calls upon the pastors, the deacons, and the members of our Churches to address themselves with increased earnestness and vigour to the religious instruction of the young—not only of those who belong to our congregations, but of the neglected masses which lie beyond them.

That this Union, without pledging itself to the support of the programme of the National Education League, hereby requests the chairman and secretary, with the Rev. Dr. Haycroft, J. Bigwood, and J. T. Brown, to act as its representatives at the general meeting to be held under the auspices of the League next week at Birmingham.

A short devotional service was then held, presided over by the Rev. S. Green, after which the Rev. Dr. Brock resumed the chair.

RELIGIOUS DESTITUTION OF LARGE TOWNS.

The Rev. C. SHORT, M.A., of Sheffield, read an admirable paper on "The best means of overtaking the religious destitution of our large towns," in the course of which he said that the Church of this day was charged with a special and urgent message to those who had cast off all outward recognition of the Gospel, and are drifting further and deeper away from every means of redemption. He gave all honour to the noble town missionary societies, the ragged school societies, the temperance societies, the Bible-women and tract distributors, and an untold host of agencies that were labouring with such means as they could command for the redemption of the lost. He had no new society to propose, no additional machinery to add to that which existed—all the agency he had to suggest could be incorporated with the societies already at work. He proposed, as the best means of overtaking the religious destitution of our large towns, that a *diviner spirit should be infused into their work*. In order to lift themselves to the height of the work, it was necessary they should cherish a *higher estimate of the dignity of man's nature*. When Mr. Gladstone the other day said "they were our flesh and blood," he received such a howl of snobbery and pharisaism as is seldom heard, except when some Christian sentiment of kindred nobleness was uttered in the ears of conventional Christians; but he was only asserting that which they had not thoroughly learned—that it was not so much the vices of the poor as their disadvantages, their poverty and want of education that made the great difference between them and those who were called their betters. The religious destitution of our large towns would never be overtaken till a *new spirit of love and a deeper sense of responsibility* should more widely prevail in the church. The fashion was to do this work in deputy—by societies. What were the consequences?

To the church the consequence is the decay of love and of the sense of responsibility amongst the majority of its members. They give their goods, though not all their goods, to feed the poor, and have not charity. Released by their brethren from those duties which can alone keep alive the Divine love in their hearts, they sink into a deep apathy concerning others, and vainly pray that God would revive His work in their hearts. Before middle age has passed, many of them have degenerated into hard purse-proud men of the world who drive their carriage to the Sunday service once a day, and thank God that they have not to walk twice as other men have. But the evil is not confined to the rich. The tradesman of the middle-class is possessed with the same deadly error that he can buy himself off from personal service by a money payment as the equivalent. Perchance he tries to satisfy his conscience by taking a class in the Sunday-school; but as he has neither time nor inclination to prepare the lesson, it becomes a heartless and bungling business which he would speedily resign if he dared.

The infection spreads still lower down. The artisan or the mechanic looking upon such examples of Christian unfaithfulness, and not able to help recollecting some words of Christ, in respect to service and self-sacrifice, comes to the conclusion that they have con-

strued too liberally the commands of the Master; and that if the rich and prosperous can release themselves from active service, surely they who have to grip the wolf of poverty by the throat may not only be excused but justified in their neglect. Churches composed of such material as these are making counterfeits of Christianity, exposing it to the scornful jest of the world. There is not even a pretence to reality of work. They are close corporations of privileged inactivity and sanctified slumber.

A Christian church is an institution of love and labour; an organisation of men and women for Christian work; composed of co-workers with God for the salvation of the world. And I think the true church has begun to discover that preaching alone will not save the world. I do not think the value of true preaching can be overstated; but if we are to reach the vast numbers of the irreligious in our large towns the whole church, and not the ministry only, must undertake the work. The lay agency of the church is indispensable in this campaign. Rich men and tradesmen, rich men's wives and daughters, educated men and their sons, professional and unprofessional men, the illiterate and their sons and daughters, must all combine into a compact body to attack the mighty forms of wickedness and suffering that surround us.

Till the whole body of the laity unitedly take up this work we shall continue to need the services of an increasing number of paid agents. And in reference to them I will also venture to say that the home missionaries of the future must have a higher average of intelligence, ability, and general aptitude, than the home missionaries of the past. We are coming upon new times. Every child in England is to have a good education, and whoever grows up a thief, drunkard, or gambler, will be an educated thief, drunkard, or gambler. Even now amongst the working men who neglect religion, there is an amount of self-education and natural shrewdness such as makes it a mischievous thing to send amongst them untaught men, however fervent their piety. Many of them know more of natural science than the town missionary, and are able to perplex him with difficulties which he cannot answer even to his own satisfaction. The number of such men is growing, especially in the manufacturing districts. They read the newspapers and monthly periodicals at the Free Library; they know something of current opinion, and discuss it amongst themselves; some of them have heard of Huxley and Darwin and Tyndall, and have had a taste of their speculations; and to send an average town missionary amongst such men is a dangerous experiment. He not only does not win their respect, he excites their scorn; and they ask amongst themselves in derision, "What is the good of the parson sending that fellow to teach us? Why, he believes that the world was created in six ordinary days, and the whole world drowned in Noah's flood, and the Sun stood still for a whole day at the command of Joshua, or that our Sunday is the same as the Jewish Sabbath." At least, they know the arguments against these positions better than the missionaries do. Some missionaries, no doubt, would be able to discuss these questions with an intelligence more than a match for their opponents, but we are now speaking of the ordinary type. I would be far from guilty of exaggerating the number of our intelligent working men, or of overstating our difficulties, for there can be no doubt that a large majority of those we seek to redeem know little of science or the Bible, but are ignorant, intemperate, and animal, living under the power of the grosser passions, and needing to be assailed by weapons able to do but little execution upon the heads of the sceptics and the secularist.

Mr. Short then proceeded to urge the necessity of preventing the overcrowding of dwellings and strict attention to sanitary laws, and expressed himself favourable to a national system of education and the temperance movement as subsidiary means of stemming the tide of destitution with accompanying evils in our populous towns.

The Rev. W. BEST, of Leeds, proposed a vote of thanks to Mr. Short for his paper, and that he be requested to place it in the hands of the Council for publication. The question dealt with was one of deepest moment to them. He (the speaker) dwelt in a town of 250,000 inhabitants, and a town which showed the want of something in the churches to meet the wants of the people there. He did not think there was a full congregation of Dissenters in Leeds; and that a great majority of the people did not go to any place of worship at all. He was glad Mr. Short did not propose new societies—they had too many now. He wished there were not so many. One man was more good than a thousand societies. What they wanted were men to do the work rather than societies. He was glad also that Mr. Short did not propose to lay any more work upon pastors. He wished there were more men like Mr. Chown amongst them—(loud applause)—who had always his chapel crowded with working men, and who was always ready to answer every call that was made upon him. He was afraid that the tendency to build new chapels in good situations and in an aristocratic position, was calculated to lead them to forget the great masses of the people, and the great claim the "lower orders" had upon them. It was a work, however, which must devolve upon the more intelligent members of the congregations, as the ministers had already enough on their hands.

The Rev. T. GOADBY, of Derby, seconded the resolution. He thought they ought to lay this matter seriously to heart. He was sure they could not afford to have the lower classes uneducated and removed from the influence of religious teaching. He thought the chief means of helping to carry the work on would be the separation of Church and State. (Hear, hear.) If he went into any district in a large town, he was looked upon somewhat in the light of a poacher; for the district was considered to belong to the clergyman of the parish.

The vote of thanks was carried unanimously.

The Rev. H. VARLEY, of London, addressed the meeting. He said his deepest conviction was that no church was honestly represented in its New Testament character that lacked the evangelist element.

The normal condition of the church did not meet the case now, and they wanted an influence to bear upon them such as the evangelist could bring to bear upon a church. Evangelists were a band of men who ought to exist amongst Baptists, and they could reach a class which ordinary church organisation did not reach. They were bound to follow the example their Master had set them, and seek out the evil around them and try to remove it. He would suggest that they should close their places of worship on Sunday evening, and go forth into the streets and preach to the outsiders. Why would not their merchants and such men go forth and speak the word of truth to the wretched men around them? Was it not that there was a sense of shame which was a disgrace to them in the present day in owning the cause of Christ? This evangelistic work was what they wanted, and without it they would not be able to successfully carry on the work which God had committed to them to do.

The Rev. J. T. BROWN expressed the great pleasure with which he listened to the paper of Mr. Short, but he thought there was a danger into which they were likely to fall. He did like the spirit of Mr. Gladstone's policy, which he interpreted as "no class" but the nation, and hoped they would not fall into the danger of raising a feeling of distrust between one class and another; he hated all ideas of class, and was afraid they might engender such ideas if they were not very careful how they carried the work on.

Dr. HATCHCROFT, in an eloquent address, complimenting Dr. Brock on the very able manner in which he had discharged the duties of chairman during the year, proposed the Rev. W. Robinson, of Cambridge, as his successor for the ensuing year.

Mr. BENHAM, of London, seconded the proposition, which was carried unanimously.

RELATION OF SUNDAY-SCHOOLS TO THE CHURCH.

Mr. S. R. PATTISON, of London, read a paper on "The relation of the Sunday-schools to the Church." The paper displayed much ability, and was of very scholarly character. Having demonstrated that to teach the Gospel was a Divine command, and that it was the duty of every believer to do so, the writer asked:—

How is this common duty to be carried out in the churches? Is it to be left in the hands of the appointed elder, bishop, or overseer, or with the body of elders; or to be effected by members of a special religious order, as in the Roman Catholic Church; or by 20,000 schoolmasters as in Prussia; or by self-elected Sunday-school teachers as in our own systems? We Nonconformists are answering these questions in our usual way. Not by philosophical conclusions but by experiment, sometimes failing, but in the end successful. In our indignation against the use of written formula for truth, we overturned the spoken formula as well. It followed that knowledge declined. Sunday-schools arose, and struggled from philanthropy into religion. Here was the lost engine. Gradually we have been turning it to account. Senior Sunday-school classes led to Bible-classes; these, for the young, led to their formation for ignorant persons of maturer years; and so we are beginning to cover the whole ground. We must be right, and being right must be necessary.

We carry into the Church of Christ our individual obligations, not to leave there, but to fulfil together, such as fellowship helps us so to accomplish. It is of course immediately ascertained that there are "diversities of gifts," and work is allotted accordingly. Thus arises official designation, in order to found responsibility to the body; for this is the only soul of any system. The school, the class, is church business. The church has the right and the duty of appointing teachers, and of requiring an account. The superintendent should report progress and ask consent and aid, at every church-meeting. Hitherto the true position of teachers has neither been given nor taken, simply because we have in this matter been in an immature condition, and are even now in transition only. It is well known that for the last century, the Christian community has had to undertake the secular education of the poor. This will soon no longer be necessary. Double culture will yet be requisite for awhile, but purely religious teaching will rapidly preponderate, until it has exclusive place in connection with churchwork.

The duty, then, of religious teaching is the obligation of Christians and of the church; and so far as undertaken by the latter it should be by recognised accountable teachers; the teaching should extend to all classes; it has become, and is becoming, a work of far greater importance than hitherto.

Much more must be made of this work than has been made of it. All qualified ones must teach, all accessible persons must be regularly taught. If twenty per cent. of our church-members could be brought to teach religion in Bible-classes, they would feel and get qualification and find work. If every one of these had ten scholars this would just double the area of the church's work. The class though varying in its constituents must be an established thing. The testimony of the teacher in church-meeting, as to the religious state of any candidate for membership, should be accepted as valid and adequate evidence. Thus shall we unite the best portions of divers systems. We shall have classes, as numerous as the Wesleyans, but delivered from the formalism of experience meetings; we shall have all of the Romish confessional that ought to be retained, without the priest; we shall have regular instruction, without the schoolmaster meddling with religion.

Mr. TRESIDDER, of London, proposed a vote of thanks to Mr. Pattison.

The Rev. Mr. STEVENSON, of Nottingham, seconded the vote of thanks, which was carried unanimously.

Several other gentlemen followed, after which the Rev. D. GRACEY, of London, read a paper on "Precision in Doctrine," which was followed by a short discussion. The meeting shortly afterwards broke up, and the delegates dined together, under the presidency of Alderman S. Vicars. On Thursday night the session closed with two public meetings: one at Belvoir-street Chapel, at which the prospects

of the Gospel in Ireland were introduced; and the other at Friar-lane Chapel, under the presidency of Dr. Angus.

Miscellaneous News.

EUROPEAN LIFE ASSURANCE.—At a general meeting of policy-holders of this company on Friday, Sir F. Smith, chairman of the directors, contended that the company was perfectly solvent, and quite able to meet all its liabilities; and said that when the petition was dismissed on Wednesday, as dismissed it would be, the directors would at once prepare a full statement of the affairs of the company, and lay the same before meetings both of policy-holders and shareholders. It was decided to resist the winding-up of the company.

EXECUTION AT EXETER.—The young soldier, William Taylor, who murdered Corporal Skullen, at Devonport Barracks, when in a fit of passion, was executed inside the Devon County Gaol at Exeter on Monday. The young man, who had been attentive to the chaplain since his conviction, walked to the scaffold with faltering steps, and crying aloud. His fate seems to have excited but little public interest; and it is said that he was completely deserted by his relatives, not one of whom had visited him in prison.

THE APPREHENDED TIDAL WAVE.—The rumours and fears on this subject have proved groundless. Thursday's accounts from the principal ports state that only in a few instances were the tides higher than our usual spring tides; and no instances have been recorded in which the sea rose more than between two and three feet. The anticipations of damage by high tides which have proved unfounded on this side of the Atlantic have, it seems, been realised in New Brunswick, where property to the value of several million dollars was destroyed by storm and high tides. On Monday week Eastport, in Maine, is said to have been entirely destroyed.

COMPULSORY VACCINATION.—In consequence of the opposition which exists in the town of Luton and its vicinity to the Compulsory Vaccination Act, it was decided at a recent meeting of the Board of Guardians of the Luton Union, held on the 4th inst., that all further legal proceedings against persons not complying with the requirements of the Act should be stayed for six months from the date of the meeting. Three guardians voted in favour of the Act being enforced, whilst eight voted for prosecutions being delayed. The Act was characterised by some of the Guardians as being contrary to the spirit of English legislation, and calculated to promote opposition to vaccination.

THE CARDIFF ABDUCTION CASE.—On Monday the case of Miss Esther Lyons again came before Mr. Leman, the Chancery chief clerk, for the appointment of a guardian. Mr. J. Emanuel proposed the brother of Miss Lyons and her uncle, Mr. Philip, of Cardiff. A gentleman from the office of Messrs. Townley and Garde said he appeared for Miss Lyons, who was twenty years of age, and asked to be heard. She was living with a lady named Keep, in the Finchley-road, and had been much pained at the application which she had seen in the newspapers. She had embraced Christianity, and the proposed guardians were Jews. After a discussion, the case was adjourned for a week for affidavits, and it was proposed that the young lady should be seen by the Vice-Chancellor. Further criminal proceedings were threatened by Mr. Emanuel.

FUNERAL OF MARTIN, THE FENIAN.—Although the man Edward Martin, who died in King's College Hospital the other day, was declared by the coroner's jury not to be Kelly, the Fenian leader, he appears to have been a person of some importance amongst the brotherhood, and his funeral on Sunday was made the occasion of one of the largest public demonstrations that has yet taken place in London in connection with the Fenians. Between 3,000 and 4,000 persons assembled in Lincoln's-inn-fields, and followed the hearse containing the remains of the deceased to the cemetery at Low Leyton, near Stratford. Most of the persons joining the procession wore crapes, green rosettes, and white ribbons around their arms. In Whitechapel it was considerably reinforced, and at the cemetery a full Catholic service was performed in the presence of between 5,000 and 6,000 people. The crowd was perfectly orderly. It is stated that the police still suspect that Martin was after all in reality Kelly.

ELECTION INTELLIGENCE.—The polling in East Cheshire on Saturday resulted in the return of the Conservative candidate, Mr. Cunliffe Brooks, by a majority of upwards of a thousand votes over his opponent, Sir E. Watkin, the Liberal. The numbers were as follows: Mr. Brooks, 2,908; Sir E. Watkin, 1,815. —The joint committee of the Liberal electors of the Universities of Glasgow and Aberdeen have definitely fixed on Mr. Archibald Smith, of Jordanhill, as their candidate in the approaching contest. Mr. Smith has consented to stand.—Should the privilege of returning members of Parliament be continued to Norwich, and should a writ be issued to supply the present vacancy, the Conservatives will bring forward as candidate "the son of an illustrious Duke." [Abercorn?—At a meeting held at Thurlow on Thursday, Mr. J. S. Mill was proposed as a candidate for the representation of Tipperary, and his name was favourably received, but owing to the warmth with which the conflicting claims of local candidates were advocated, the meeting was adjourned till the 21st inst. Mr. Butt, Q.C., the only other man of mark who was mentioned, has positively declined to stand.

Literature.

ARTHUR HUGH CLOUGH'S
REMAINS.*

It is long since we have read a "Memoir with Letters," in which we have felt more interested than this. The biography is exceedingly well conceived and executed. There is in it apparently no concealment, but a wise and comely reserve. We have a true portrait of Clough, we understand what manner of man he was; we see his sincerity, the tenderness of his spirit and his thorough humanity; and yet there is nothing sentimental in the book, no unveiling of those recesses of life which a friend's eye may occasionally be permitted to glance at and a wife must know. The "Selections from the Letters," too, are full of interest. Clough was a traveller, a man of quick observation and wise discrimination; a spirit of purity and of companionship suffuses his correspondence. What we should know of the man is given us; studying the portrait prefixed to the first volume and reading the book, we find ourselves admitted to acquaintance with him.

Arthur Hugh Clough is known as the author of "The Bothie of Tober-na-Vuolich"; an idyllic poem written in English hexameters, which charmed its readers by the simplicity of its conception, and which evinces, from its first line to its last, a taste naturally delicate and refined to an exquisite culture. He was one of Dr. Arnold's favourite pupils. From Rugby he passed to Oxford as a Balliol scholar; and his course at college was such as to lead his friends to expect that he would win the highest University honours. He failed, however, to receive a first class, he also failed in a competition for a fellowship at Balliol. The year following he was elected Fellow of Oriel, and he remained for some years at Oxford acting as a private tutor. Unable to sign the thirty-nine Articles, and feeling fettered by a college life at Oxford, he accepted the Headship of University Hall, London. After two years, he tired of this post also, and went, on the invitation of Emerson, to America, where he settled at Cambridge and sought a livelihood as lecturer and teacher of private pupils. The freedom and equality of American life suited his democratic spirit; but his employment was not lucrative, and he gladly accepted an appointment in the office of the Committee of Council on Education, and returned to London in 1853. For the seven succeeding years he lived a peaceful and uneventful life, until sickness overtook him; he travelled on the Continent in search of health, but grew feebler, until on the 13th November, 1861, he died at Florence, in his forty-third year. His later letters show him weary also of official life, and he seems to have meditated returning to America.

Clough was one of those men who have accomplished much less than was expected of them; he produced an impression of uncommon powers on those who knew him, and his faculties were highly cultivated; he was not too fastidious for work, but he needed "solitude and repose" for literary production, and these were denied him. A restlessness of disposition appears also to have marked him after leaving Rugby till nearly the close of his life. In part, at least, he was the victim of too-early pressure. A letter written in 1852 contains the following paragraph:—

"I may perhaps be idle now, but when I was a boy, between fourteen and twenty-two throughout, I may say, you don't know how much regular drudgery I went through. Holidays after holidays, when I was at school, after a week or so of recreation, which very rarely came in an enjoyable form to me, the whole remaining five or six weeks I used to give to regular work at fixed hours. That wasn't so easy for a schoolboy, spending holidays, not at home, but with uncles, aunts, and cousins. All this, and whatever work, less rigorous though pretty regular, that has followed since during the last ten years, has been, so far as external results go, perhaps a mere blank and waste; nothing very tangible has come of it; but still it is some justification to me for being less strict with myself now."

The main interest of this book is theological. Clough yielded himself thoroughly to Arnold's influence; his letters from Rugby are, to use a cant phrase, edifying; too edifying for a boy, for one, too, in whom it is evident from what followed, religious phraseology was far in advance of personal religious experience. At Oxford, he narrowly escaped falling under the dominating influence of Newman, but only to become a prey to a haunting and thorough scepticism. It is startling, and it is instructive, to find him who, when sixteen years old and a schoolboy, writes to his brother that he is

"trying, if possible, to show that good is not necessarily disagreeable, and that a Christian may be, and is likely to be, a gentleman; and that he is surely much more than a gentleman," for many years of his subsequent life striving to turn his mind wholly from theology, because it is to him so barren and so wasting a subject of contemplation. Clough himself will not have Arnold held responsible for his scepticism; he ascribes it to "the over-excitation of the religious sense, resulting in an irrational, almost animal irritability of conscience" and says that this was in many ways foreign to Arnold, that it was the result of "the religious movement of the last century, beginning with Wesleyanism, and culminating at last in Puseyism." "Let us have done with Methodism," says Clough, in his Review of Mr. Newman's "The Soul." Methodism, however, might fairly claim to be heard in its own defence, and to urge that for Mr. Clough's trouble of soul it is in no way responsible; to point out that in its conception, the foundation of Clough's religious life was defective, that the boy had had no "experience" of the truths he learnt from Arnold to repeat parrot-like. We do not deny—nay, we believe—that there has been, among the Evangelical communities, a tendency to "over-excite the religious sense," but Arnold's method of appealing to it was not the Evangelical method. The system of Multitudinism, the doctrine of Christianity by baptism, and that the member of a Christian nation is a member of the Christian Church, has its failures, as lamentable, and proportionately as numerous, as those of Methodism; if indeed, the scepticism of such men as Clough is to be charged as the failure of the religious system in which they were trained. More probably, however, Clough's scepticism was of the man, not of the system; sectarianism had better learn from such men that there are "more things" in the history and mystery of human souls than "are dreamt of" in any philosophy of the creeds; better this than number up the fallen from this rank or from that.

The prime article of Clough's scepticism was the reality of Christ's resurrection. In a vigorous and very touching poem he dwells on this—

"Through the great sinful streets of Naples as I past,
With fiercer heat than flamed above my head
My heart was hot within me; till at last
My brain was lightened when my tongue had said—
Christ is not risen!"

There is mysticism in Clough's denial as in many a Christian's creed. This is seen in the utterance of this, in "the great sinful streets of Naples."

"At Naples then,
At Venice now. Ah! and I think at Venice
Christ is not risen either."

But, as in the Christian's creed the mysticism is only the halo of sentiment enveloping the fact believed, so Clough seems to intend the declaration that the Gospels are not trustworthy historical narrations. Other poems and an extract or two from his correspondence seem decisive of this. Mrs. Clough hints that he was recovering faith in his later years; and indeed of the ethics of Christianity Clough was ever a loyal disciple.

"It has been remarked that in his later poems there is no distinct expression of the peace he had attained. It is true we find in them rather a freedom from disturbance than a positive expression of belief. But his peace was not the result of a crisis, of a sudden conversion, which often pours itself out in words; it was the fruit of years of patient thought and action, it was a temper of mind. He felt no impulse to speak of it. He turned his mind to the practical questions of the world, as appears in these later poems, which instantly began to flow forth as soon as his brain was relieved from the constant pressure of work."

In fact, Clough was not a theologian. His restless career indicated a want of the power of concentration, of the firmness of mental texture required for theological study. Had his mind been more scientific, he would have known that practical morality requires facts for its foundation, he never could have contented himself with the vague hints and feeling after a faith that we find in the Second Part of "Easter Day." Had he been a theologian, his love of truth, the reverence and tenderness, especially the humanity, of his spirit would have raised him high among the "seraphic" teachers, and given him a powerful hold on men. We can but regret that such gifts have been lost to Christian defence and exposition.

We have, however, no fear that Clough's writings will exert an unchristian influence. His spirit is wholly Christian. No inspiration other than the Gospel can have given him his simple truthfulness, his unflinching aspiration and resolves after whatever is highest and best, his Pauline charity, and the exquisite purity of his thought. These are the secrets of the charm of his poetry. Delicate in fancy and pure in taste as they are, and beautifully finished as is the expression in them, they owe their artistic ex-

cellence to the man that speaks and reveals himself in them.

Clough's verses are probably not wholly unfamiliar to our readers. We add, however, a brief extract or two from his letters:—

"The only way to become really religious is to enter into these relations and those actualities of life which demand and create religion."

"Did I tell you of the aged Calvinistic woman, who being asked about the Universalists, said, 'Yes, they expect that everybody will be saved, but we look for better things?'"

FREEMAN'S NORMAN CONQUEST—
THIRD VOLUME.*

FIRST NOTICE.

We did not need this third volume of Mr. Freeman's history to assure us that the work will find a permanent place in our literature, for it will certainly greatly enhance the reputation which the author has won by his previous volumes. It embraces, perhaps, the most difficult part of the history—that which was sure to test most severely the power of the historian—and on his success in which his fame must largely depend. Mr. Freeman has well sustained the test, and has given us here the most complete, and at the same time most trustworthy, account of the great crisis in our national story which we possess in the language. The whole action of the volume is embraced within a year, but it is certainly the *annus memorabilis* in our annals. Our author himself is so deeply impressed with the interest that centres in this brief period, with the rapidity with which events move on, and the influence which they have exerted on the future, that he may sometimes seem a little too anxious to inspire the reader with the same feeling; but he is fully justified by the position which that year holds. There have been revolutions since as important in themselves and as lasting in their effects as that which transferred England from the rule of a native king to that of a Norman conqueror; but they have been more slowly brought about, and there has been no one year in which so sweeping a change can be fairly said to have been accomplished as in that of 1066, whose first days saw the coronation of Harold, the King elected by the free voices of the Witan of all England, and which had not completed its course when his crown was placed on the brow of the victor of Senlac. The narrative is rendered even more dramatic and impressive by the fact that the new church of St. Peter's at Westminster, hereafter to be the scene of "a long series of national ceremonies which has gone on uninterruptedly to our own time, and which has made the Abbey of Saint Peter the 'hearth and Prytaneion of the English nation,' witnessed these great changes in the first year of its own existence. Built to be the crowning place and burying-place of English kings, 'its special functions soon fell thick upon the hallowed temple.' The consecration of the Minster took place on December 28, 1065, but its royal founder, Edward, was unable to be present at the dedication of the church in whose erection he had taken so deep an interest; but he was soon to find a place within its walls. The octave of the consecration day had barely passed, and there was already "a king to be buried and a king to be crowned." The circumstances of the times admitted of no delay, and therefore, though Edward only died on the 5th, his funeral and the coronation of Harold took place in the Minster on the 6th January. "Of all the gorgeous rites celebrated by kings 'and prelates beneath the vaults of the West Minster, the two-fold rite of that great Epiphany, 'which haste and urgency may well have rendered the least gorgeous of them all, is that 'around which the national memory of Englishmen may well centre most fondly.' When the next Christmas came, it was to see the last scene of that terrible drama, the opening of which it witnessed then in the coronation of him who came in triumph over Harold's blood. Everything thus combines to throw an interest around the story of this year, of which Mr. Freeman says, very strikingly, 'There is no later year to compare to the year 'in which the crown of England was worn by 'the last king of the old sacred and immortal stock, by the first and last king who reigned purely because he 'was the best and bravest among his 'people, and by the first and last king who could 'boast that he held his kingdom purely of God 'and his own sword.' To tell the story of such a year well, and especially to paint with graphic power the events of its supreme day, 'that memorable morning when Northern and

* The Poems and Prose Remains of Arthur Hugh Clough, with a Selection from his Letters, and a Memoir. Edited by his Wife. In two Volumes. (London: Macmillan and Co.)

* The History of the Norman Conquest of England. By E. A. FREEMAN, M.A. Vol. III. The Reign of Harold and the Interregnum. (London: Macmillan and Co.)

"Southern Europe, when England and Normandy, when Harold and William, met face to face in the great wager of battle on the day of Saint Calixtus," demanded the historian's highest art, but Mr. Freeman has shown himself equal to the task. If we were to complain at all it would be, that so much space is given to the internal affairs of Normandy, and the petty wars in which William was continually engaged with his neighbours and vassals. Mr. Freeman pleads that as these struggles were the school in which William was trained for the great conflict that awaited him, and as they all serve to illustrate his character, they are not irrelevant, but they certainly serve to distract attention, and most of his readers, we fancy, will desire that they had been confined to a more limited space. The utmost that can be said, however, is that the introduction of this matter has swelled the volume unduly. It has not caused the other and more important part of the story to be treated with less fulness, and it serves to show how thoroughly our author has studied every branch of his subject.

It is only careful examination which enables us properly to understand the great difficulties against which any historian of the period must have to contend, or to appreciate properly the extent of the success which Mr. Freeman has achieved. Amid the vague and conflicting statements of chroniclers, who had not the faintest idea of historic criticism, and whose narratives are often nothing more than the reflections of their own prejudices, it is very hard to find a firm resting-place, and the historian is to be commended who honestly attempts, irrespective of any views or theories of his own, to weave a consistent narrative out of the slight and often contradictory materials at his command. To this credit our author is fairly entitled. He has an intense admiration for Harold, but this does not prevent him from examining the charges which have been made against him in a judicial spirit. He honours him as in every sense a true English king; he admires the courage and ability with which he guided the affairs of the nation, first as minister and afterwards as king, in a period of great difficulty; he resents the injustice that has been done to his memory by those who thought to please the victors by slandering the vanquished, but he does not therefore deny the faults of his hero, still less does he underrate the imperial qualities of his successful rival. But his great difficulty throughout is to extract the truth, and nowhere does this appear more clearly than in the attempt to discriminate between the truth and the falsehood in the accusations directed so freely by William and the Normans against Harold. The most serious of these charges is that of perjury, and of perjury rendered more heinous by the fact that the oath of allegiance which Harold is alleged to have taken was sworn on a chest which, unknown to him, had been filled by William with the most sacred relics of which Normandy could boast. Now, beyond the general statement that the oath was taken, and taken in such a form as to make Harold's violation of it an act of special guilt, the Norman chroniclers on whose authority it rests have no point of agreement. The time, the place, the attendant circumstances, the exact conditions of the oath are all differently stated. Without any consciousness of the injury they are inflicting on the fame of their great hero, they represent him as extorting, in utter contempt of the rites of hospitality, an oath of fealty from the stranger whom misfortune had thrown into his power, and as resorting to a contemptible trick in order to clothe any possible defection in the future with the guilt of the darkest impiety. But when we come to interrogate them closely as to what Harold really promised, the absurdity of some of the replies, and the variety of the forms they take, would warrant us in refusing them any credence at all. One says the transaction took place at Bayeux, another at Bonneville, and a third at Rouen. Some say that he agreed to marry one of William's daughters; the majority add to it some pledge that he would acknowledge him as the successor of Eadward, and, till his arrival, act as his lieutenant; while others allege that he engaged at once to hand over Dover Castle to a Norman garrison—an engagement which, strange to say, he is nowhere said to have been called on to fulfil or repudiated for breaking.

Had Mr. Freeman been a mere hero-worshipper he would at once have rejected the tale altogether, and found ample justification for himself in the contradictions of the witnesses. But he is too fair for this, and he frankly confesses, that despite all this vagueness that hangs about it, the story is not without foundation; and for this reason chiefly, that the most zealous defenders of Harold have not denied it. When, however, he comes to examine the details, he finds ample reason for distrusting

the specific allegations. Admitting that Harold made some promise, what was its exact extent? Not certainly that he would surrender Dover, or allow the Normans to erect other castles of their own. He could not have done this if he would, and as William does not appear ever to have required it at his hands, we may be sure that he never undertook what it would have been simply impossible to perform. As to the succession, the utmost to which he could have pledged himself, was to employ his influence with the Witan to secure William's election. But even this Mr. Freeman shows good reason for doubting, and while admitting that some engagement must have been the basis of the story which appears to have been so generally credited, inclines to the belief that it was a promise to marry one of William's daughters. She would certainly have been a very youthful bride, but Statecraft has made many a more unequal match. It may have been, too, that Harold, who served under the Norman Duke in his Breton War, may have rendered some act of homage, but even this does not necessarily imply any acknowledgment of him as Eadward's successor.

The whole question is interesting mainly because of the light in which it exhibits the history of the period. Here, on a question of the first importance, we find ourselves left to pure conjecture. Mr. Freeman's theory may be perfectly true, but the uncertainty which attaches to it, and not only to it, but most of the leading events of Harold's life, is evident from the fact that it is impossible, even to determine the date at which he married the widow of the Welch Gruffyd, and so far even approximately to fix the time at which his visit to the Norman Court took place. It is clear, however, that the oath was extorted, not voluntarily, and that whatever additional terrors were supposed to invest it were the result of fraud. It would be to suppose Harold exalted far above the morality, not only of his own times, but of statesmen in any time, to fancy that he would feel himself bound by an obligation contracted under such circumstances. William played his game with great dexterity, and the strange notions of the day, which unfortunately are not without their counterpart in our own, helped him in his designs. The world forgot the treachery of the man who had laid a trap for his unfortunate rival, and remembered only that it was possible to fix on the latter the imputation of perjury. On this point Mr. Freeman writes with the spirit of one who is free from the influence of mere forms and names and sees the essential immorality which lurks beneath the superstition that held up Harold as an object of peculiar opprobrium.

"The strange thing to our minds is that it does not seem to have struck any one that the real sinner against the saints was not Harold but William. If the saints in glory are conceived as being still capable of personal human passions, one would have expected that they would look on no insult as so great, so direct, so unpardonable as that of profaning their holy relics to a purpose of deliberate fraud. Harold is made to swear, then after he has sworn, he is told that he has sworn on these awful and wonder-working relics, whose vengeance in case of breach of faith, will track him like that of the Erinyes. Strange to say, the author of so base a deception is looked on as a pious worshipper, deserving the highest favour of every holy person, of whom a bone or a fragment of clothing lay within the chest. It is the unwitting victim of fraud whom the saints mark out for what, in the intercourse of mortals upon earth, would be looked on as a somewhat unjust vengeance. The reader must judge for himself as to the probability of the tale. The strongest argument in its favour is that Harold's alleged perjury seems to have aroused greater general indignation than could have been aroused by a mere breach of the common oath of homage. At any rate, the question whether such a tale be true or false is certainly one which comes much more nearly home to the apologist of William than to the apologist of Harold."

Mr. Freeman deserves special credit for the care he has taken to present, as far as can possibly be done, a consistent narrative of Harold's brief reign, and indeed of his whole career. There is enough still left that is perplexing in the story of the great Earl Godwin and his family—in their sudden alternations of fortune, in the relation in which they stood to the other great families, and in the true character and bearing of particular incidents in their history. But at least we have a conception of their position and work which we have not had before. The Court of Eadward, with the well-meaning but often misguided King at its head, the English monarchy without an English heart, who was always ready to further the views of his foreign courtiers, and under whom the way was prepared for Norman rule, stands out before us in distinct outline. We see the struggle between the native and the Norman parties, we recognise the genius and force of the great Saxon Earl whose merits have raised him to a position of supreme power, we understand something of the intrigues which are directed against him and his; and though it may be that Mr. Freeman has portrayed the whole too much in the light of our modern politics, and

has ascribed to the Saxon leaders too much of statesmanship, he has clothed the picture with remarkable life and attractiveness. Equally striking is the account of the scene at the death-bed of the Confessor, and of the steps which were taken with such promptitude to secure the prize for Harold and for England a king from among her own people. To the majority even of intelligent readers all this part of our history has been enveloped in a kind of mist, which Mr. Freeman has succeeded, at least, in partially dispelling. We see now the difficulties with which, from the beginning, Harold was encompassed, mainly as the result of the faults of others—how the effects of the misconduct of Tostig wrought him a two-fold mischief (for the patriotic statesmanship which prevented him from taking up arms on behalf of his brother, while it made him a powerful enemy, failed to conciliate the hearty support of the North)—how the Northern earls, though unable to resist his election, thwarted him by their coldness, jealousy, and secret opposition—how, from the first day of his reign, he had to contend against an internal opposition which was one great cause of the success of the foreign invader. How that conflict was waged, we must look at in another article.

BRIEF NOTICES.

Scenes and Incidents in the Life of the Apostle Paul; viewed as illustrating the Nature and Influence of the Christian Religion. By ALBERT BARNES. (London: Edward Knight.) This work is not a biography. It is a series of sermons on the character and career of the Apostle Paul, in which free use has been made of the labours of Messrs. Conybeare and Howson. The design of the volume is indicated, perhaps, with sufficient clearness, by its title. It is intended to illustrate some of the doctrines and duties of Christianity, and the nature of its influence in its first contact with the world, from the example of the most illustrious of the agents employed in its propagation. No fresh light is thrown upon any facts in the personal history of Paul, and there is no pretension to scholarship or originality. Mr. Barnes is contented to pursue the same practical course which he has adopted in all his previous expositions. For instance, in the fifth chapter, which is entitled, "Residence of Paul in Arabia," we have three pages in which the special subject is treated, and the other twenty pages are devoted to the discussion of the professions or callings open before men, and the principles on which a choice should be made. The tone of the volume is as earnest and orthodox as that of any of the other works of this indefatigable writer, and the book will be read by those who consult his commentaries. The portrait of the author, which serves as a frontispiece, is thus spoken of by Mr. Barnes, "It is decidedly the best likeness in my judgment, and in that of my family, that has ever been taken of me."

The Begghynhof; or, the City of the Single. By the Author of "Gheel; or, the City of the Simple." (London: Chapman and Hall.) This little book is a contribution to our convent literature. It brings before us a peculiar class of conventual institutions, confined entirely to the land that gave it birth, and little known beyond its borders. The Begghynhof of Flanders aims rather at the practical usefulness than the spiritual elevation of its members; instead of austerities and macerations to excite their spiritual ambition, it modestly places before them unostentatious self-denial and productive exertion. It simply proposes to them to become the loving children and faithful servants of God, striving to do their appointed work actively, earnestly, and nobly, instead of luring them to that "mystic marriage" which constitutes them "the brides of Christ," and of inviting them to pass their lives in the visionary regions of religious reverie. It approaches very nearly the ideal that has been formed of a possible, but as yet unrealised, conventual rule. The Begghynhof is not a convent. It only professes to be a "Congrégation Séculière," though under religious rule and guidance. Nevertheless, it is a village of free inhabitants, for none are bound to remain within the society, and intercourse with friends and relatives of either sex is in no way prohibited. It is a town within a town. It stands within its own walls, and is shut in at night by its own gates, which stand open all day. Its strikingly neat and dapper little dwellings are surrounded each by its own fenced flower-garden, and in the midst is their bright patch of greensward, planted round with pollard maples, trimmed box, or espaliered limes. On this rises their venerable church, with its ivy-clad belfry and its musical carillon. The whole is characterised by the most exquisite neatness and shining cleanliness. The stranger need not to be told it is the habitation of women; but it is that of women voluntarily retreating, not from communication with the world, but from its noise and turmoil, frivolity and emptiness, that they may pass their lives in rational occupations and good works. It is a curious early mediæval relic, transmitted in its original character to our time, and the information respecting it contained in these pages will be read with interest. Mr. Lecky, in his "History of European Morals," speaking of some of the measures adopted by the Reformers, says:—"Their complete

"suppression of the conventual system was also, I think, very far from a benefit to women or to the world. It would be impossible to conceive any institution more needed than one which would furnish a shelter for the many women, who, from poverty, domestic unhappiness, or other causes, find themselves cast alone and unprotected into the battle of life, which would secure them from the temptations of vice and the extremities of suffering, and would convert them into agents of active, organised, and intelligent charity. . . . Such an institution would largely mitigate the difficulty of providing labour and means of livelihood for single women, which is in our own day one of the most pressing, one of the most appalling, of social problems. Most unhappily for mankind this noble conception was, from the first, perverted. Institutions that might have had an incalculable philanthropic value, were based upon the principle of asceticism, which makes the sacrifice, not the promotion, of earthly happiness its aim, and binding vows produced much misery, and not a little vice. The convent became the perpetual prison of the daughter whom a father was disinclined to endow, or of young girls who, under the impulse of a transient enthusiasm, or of a transient sorrow, took a step which they never could retrace, and useless penances and contemptible superstitions wasted those energies that might have been most beneficially employed. Still it is very doubtful whether, even in the most degraded period, the convents did not prevent more misery than they inflicted, and in the Sisters of Charity, the religious orders of Catholicism have produced one of the most perfect of all types of womanhood. There is, I conceive, no fact in modern history more deeply to be deplored than that the reformers, who, in matters of doctrinal innovations, were often so timid, should have levelled to the dust, instead of attempting to regenerate, the whole conventual system of Catholicism." Our author asks, "Has not the writer of this passage described the Beggynhof without knowing it?"

LITERATURE, SCIENCE, AND ART.

Mr. Tennyson's new poem on "The Quest of the Holy Grail" is in type, and may be expected to appear before Christmas.

Messrs. Strahan and Co., the publishers of Mr. Tennyson's poems, guarantee the Post Laureate an income of 4,000*l.* a year.

Madame Jenny Lind-Goldschmidt will sing in her husband's oratorio, "Ruth," at Exeter Hall, about the 17th of next month.

Messrs. Blackwood and Sons publish to-day "The Odes and Epodes of Horace; a Metrical Translation into English," by Lord Lytton.

The Rev. Dr. Burgess, vicar of St. Andrew's, Whittlesey, is about to publish a volume on "The Reformed Church of England; its Principles and their Legitimate Development."

Mr. Dutton Cook, the theatrical critic and novelist, has in the press a volume of studies, entitled, "Art in England," which will constitute a history of English art from the time of the Stuarts to the present day.

"Rob Roy," Mr. Macgregor, whose most recent exploits in his well-known canoe have had Palestine for their scene, is about to appear as a lecturer, devoting the proceeds to charity. He will describe his voyages and dangers in the Jordan, the Dead Sea, and the Sea of Galilee.

The autobiography of Flora Macdonald, the preserver of Prince Charles Stuart, will shortly be published in Edinburgh. The volume, which is being edited by the last surviving granddaughter of the heroine, will contain some interesting anecdotes, hitherto unpublished, regarding the memorable escape of the Prince.

The discovery of Junius, so often announced, has at length, we have every reason to believe, been placed beyond doubt by the researches of the Hon. Edward Twissleton, who has for the first time called in the aid of a scientific expert in handwriting, the well-known Mr. Ch. Chabot. The results will shortly be made public, together with the fac-similes of the autographs of Junius's Letters to Woodfall and George Grenville.—*The Academy*.

Messrs. Hodder and Stoughton's announcements on new works for the book-reading season include the following:—"Ecclesia: or, Church Problems Considered by Various Writers." Edited by H. R. Reynolds, D.D., President of Chesham College. "The Early Years of Christianity." By E. D. Pressense, D.D. "Vestina's Martyrdom." A story of the Catacombs. By Emma Raymond Pitman. "The Early Years of Alexander Smith, Poet and Essayist." By the Rev. T. Brisbane. The first volume of "A Homiletic Analysis of the New Testament." By Joseph Parker, D.D., author of "Ecce Deus," &c., &c. "The Prophecies of our Lord and His Apostles." By W. Hoffmann, D.D., chaplain in ordinary to the King of Prussia. "Priest and Nun." "The Education of the Heart. Woman's best Work." By Mrs. Ellis, author of "The Women of England." "The Ecclesiastical History of England." By Rev. John Stoughton, D.D. Vols. 3 and 4. "Anecdotes of the Wesley's." Illustrative of their Character and Personal History. By Rev. J. B. Wakeley. "Lectures on the First and Second Epistles of Peter." By the Rev. John Lillie, D.D. "The Heritage of Peace: or, Christ our Life." By T. S. Childs,

D.D. "The Daily Prayer-book for the use of Families." A new edition, containing prayers for six weeks. By the Revs. Thomas Binney, R. W. Dale, M.A., Dr. Vaughan, Dr. Stoughton, Henry Allon, and J. C. Harrison. "The World of Anecdote: an Accumulation of Facts, Incidents, and Illustrations, Historical and Biographical, from Books and Times, Recent and Remote." By Edwin Paxton Hood. "Pictorial Scenes from the Pilgrim's Progress." A series of drawings by Claude Reignier Conder, with descriptive letterpress. The fourth volume of "The Pulpit Analyst." "A Memoir of the Rev. Daniel James Draper," with notices of Methodism in Australasia, and chapters on the Aborigines, Education, &c. By the Rev. J. C. Symons. "St. Mark's Gospel." A new translation, with notes and practical lessons. By Professor J. H. Godwin, New College. "Janet and the Bairns," an Emigrant Story. And the following new books for the Young:—"Old Merry's Annual for 1870." "Old Merry's Travels on the Continent." Profusely Illustrated. "Reconciled; or, the Story of Hawthorn Hall." By Edwin Hodder, author of "Tossed on the Waves." "The Junior Clerk," &c. "Pits and Furnaces; or, Life in the Black Country." By Mrs. Alfred Payne, author of "Village Science," &c. With illustrations, "Tales of Old Ocean." By Lieutenant O. R. Low, late of H.M. Indian Navy, author of "Journeys in Mesopotamia," "Memoirs of Distinguished Indian Officers." With illustrations. "Adrift in a Boat." By W. H. G. Kingston, author of "Washed Ashore," "Peter the Whaler," "True Blue," &c. With illustrations.

A NEW WORK BY MR. DARWIN.—We have just learned that Mr. Darwin is preparing a new work, in which the main conclusion arrived at in his "Origin of Species," and accepted by most of the younger naturalists throughout Europe, will be applied to man. The work, to be published next year, will consist of three parts:—1. "The Descent of Man"; 2. "On Sexual Selection"; and 3. "On Expressions of the Emotions." In the first of these the evidence will be mainly drawn from a comparison of the structure of man with that of the lower animals, and from the facts of embryology; the more general arguments from the laws of geographical distribution, and of geographical succession being here inapplicable. The difficult question of the gradual development of the characteristic moral and intellectual attributes of man from lower types, will also be briefly considered. With respect to the races or so-called species of man, Mr. Darwin has been led to the conclusion that sexual selection has played an important part. This principle depends, on the one hand, on the rivalry between males of the same species for the possession of the female; and, on the other, on the choice by the females of the more attractive males—combined in each case with the transmission to the offspring of the characters of the more successful individuals of either sex. This part of the work will be illustrated by copious details. In the supplementary discussion on the expression of emotions by man through muscular movements of the face and limbs, three questions will come under notice. (a) How far is man endowed with muscles solely for the purpose of expressing emotion; (b) how far the same expressions prevail among the different races of man; and (c) in what manner the various animals exhibit their emotions.—*The Academy*.

THE BYRON CONTROVERSY.—In the *Academy*, Mr. Murray's new literary review, appears a letter which is thus mentioned:—"The following document is printed as a contribution to literary history. It was drawn up by Lord Byron in August, 1817, while Mr. Hobhouse was staying with him at La Mira, near Venice, and given to Mr. Matthew Gregory Lewis for circulation among friends in England. It was found amongst Mr. Lewis's papers after his death, and is now in the possession of Mr. Murray. The document speaks for itself sufficiently to need no comment:—

It has been intimated to me that the persons understood to be the legal advisers of Lady Byron have declared "their lips to be sealed up" on the cause of the separation between her and myself. If their lips are sealed up, they are not sealed up by me, and the greatest favour they can confer upon me will be to open them. From the first hour in which I was apprised of the intentions of the Noel family to the last communication between Lady Byron and myself in the character of wife and husband (a period of some months) I called repeatedly and in vain for a statement of their or her charges, and it was chiefly in consequence of Lady Byron's claiming—in a letter still existing—a promise on my part to consent to a separation, if such was really her wish, that I consented at all; this claim, and the exasperating and the inexplicable manner in which their object was pursued, which rendered it next to an impossibility that two persons so divided could ever be reunited, induced me reluctantly then, and repentantly still, to sign the deed, which I shall be happy—most happy—to cancel, and go before any tribunal which may discuss the business in the most public manner.

Mr. Hobhouse made this proposition on my part, viz., to abrogate all prior intentions, and to go into court, the very day before the separation was signed, and it was declined by the other party, as also the publication of the correspondence during the previous discussion. Those propositions I beg here to repeat, and to call upon her and hers to say their worst, pledging myself to meet their allegations, whatever they may be, and only too happy to be informed at last of their real nature.

(Signed) BYRON.

Aug. 9, 1817.

P.S.—I have been, and am now, utterly ignorant of what description her allegations, charges, or whatever name they may have assumed, are; and am as little

aware for what purpose they have been kept back—unless it was to sanction the most infamous calumnies by silence. (Signed) BYRON.

La Mira, near Venice.

There also appears a letter from Mr. J. Murray with reference to the destruction of Byron's autobiography. It states that the writer was an eyewitness to the burning of the work in the drawing-room of 50, Albemarle-street, and that the following persons were also present:—Mr. Hobhouse, as executor and friend of Lord Byron; Colonel Doyle, as a friend of Lady Byron (who actually had offered 2,000*l.* for the MSS., which she did not pay); Mr. Wilmot Horton, as friend of the Hon. Mrs. Leigh; Mr. Murray's father; and Mr. Moore, who alone for some time opposed the destruction.

Miscellaneous.

FEMALE MUNICIPAL VOTERS.—About 300 female voters are now on the registrar of municipal voters at Lincoln. At Stamford the number of female municipal voters for the ensuing year will be 150. At East Retford, out of 514 municipal voters for 1869-70, 60 will be women. At Norwich the municipal register for 1869-70 will comprise upwards of 10,000 names, and about 1,300 of the voters will be women.

THE LABOURERS' DWELLINGS ACT.—The Marylebone Vestry have, under the provisions of the Artisans' and Labourers' Dwellings Act, ordered some houses in York-court, Paddington-street, of which Lord Portman is the freeholder, to be pulled down. On Thursday his lordship's agent and the lessees of the property appealed to the vestry to suspend its action in the matter. The bad state into which the property had been allowed to fall was admitted, but a question was raised as to how far, under the Act, lessees for a period of but twenty-one years were excepted from the liabilities of owners. After some discussion, the vestry refused to forego their powers in putting the Act in force.

DR. LIVINGSTONE.—Sir Roderick Murchison, in a letter to the *Times*, said that the statement published last week respecting the arrival of Dr. Livingstone on the eastern shore of the Lake Tanganyika is only one of the many rumours regarding the great traveller which have from time to time been brought to Zanzibar. Sir Roderick says he has received two letters from Commodore Heath, of the East African Station, and from Dr. Kirk, the British political agent at Zanzibar, both dated the 31st of August, stating that "the white man" had been seen at Ujiji, on the Lake Tanganyika. "If the news rests upon a true foundation," Sir Roderick adds, "our suspense will soon be relieved, for the same letter informs me that a caravan from Ujiji was expected to reach Zanzibar in a month." The Cape mail, which has just arrived, says that there is no news of Dr. Livingstone.

MR. A. ILLINGWORTH, M.P., addressed his constituents on Monday night, in the Town Hall at Knareborough, and received a cordial welcome from the crowded assembly. The honourable gentleman dealt with the various topics of last session; and gave his personal impressions of the leading members of both Houses, remarking on the beneficial change in the House of Commons consequent on the passing of the Reform Act. He also spoke on the subjects that would come up next session. The ballot, he believed, would engage the attention of Government; and he looked for its adoption. On the great question of the relations of landlord and tenant in Ireland he believed that it would be solved so as to do justice to the latter, while no injustice would be dealt out to the former. As to the reciprocity cry, he feared from it no injury to our free-trade principles; but, at the same time, he considered that when we went to France for a renewal of the treaty, we might reasonably ask for a reduction of their duties in the way of reciprocity. A cordial vote of confidence in Mr. Illingworth was passed by the assembly.

THE LORD MAYOR ELECT.—The career of Mr. Alderman Besley has been one of straightforwardness and industry. He was born in Exeter in 1800, and began his business in life in his father's shop, where, as an apprentice, he was initiated into "the art and mystery" of printing. After a time, however, feeling that his energies might be turned to better account in a wider field, he came to London, and in the year 1820 he joined the firm of Messrs. Thorogood, type-founders, in Fann-street. Here his enterprise and business capacity soon became apparent, and he applied himself to the extension of the firm's connections with marked effect. Various new styles of type were introduced by him, and the foundry increased in reputation, so that when Mr. Thorogood retired, Mr. Besley stood at the head of a large and flourishing concern. In 1852 he commenced his connection with the Corporation, being in that year returned as one of the representatives of the Ward of Aldersgate in the Court of Common Council, where he was distinguished by the sound sense and practical wisdom he brought to bear upon the various matters discussed. Nine years later, Sir Peter Laurie, the alderman of the ward, died, and so favourable an impression had Mr. Besley created, that nearly every elector signed the requisition to him to become a candidate for the vacant gown. He accepted the invitation, and was returned without opposition. In 1854-5 he filled the office of Sheriff, his colleague being Mr. Alderman Dakin. Mr. Alderman Besley is a man of considerable ability and shrewdness. His speeches

are generally brief and pointed, with a dash of humour which is none the less effective from being associated with a slight degree of provincialism. At various times the Alderman has taken an active part in several important social and political movements, in which he has had for his colleagues some of the most eminent men of the day.—*The City Press*.

THE EXCAVATIONS AT JERUSALEM.—The third Quarterly Statement of the Palestine Exploration Fund, just published, contains an account of discoveries as important as any that have yet been made. Having thoroughly examined the old Haram wall at the south-west and south-east angle, Lieutenant Warren has been exploring the north-east angle. Here he finds the old wall—that portion of it below the ground—continued beyond the apparent line of division above ground; the Pool of Bethesda, which he had already ascertained to be a real reservoir, concreted and plastered at bottom, has an overflow through a very remarkable chamber made of wrought stones inside the wall; the stones are cut similarly to those at the south-east angle, but not, apparently, so carefully: characters were found on them, copied, sent home, and examined. They are pronounced to be similar to those previously read by Mr. Deutsch, Phœnician. But the shaft has yielded other and perhaps more important results. On reaching the rock, which was 110 feet below the surface of the ground, it was found to be sloping down at an angle of 3 in 10. A valley, therefore, previously suspected by some, the lowest point of which has not yet been reached, runs across this corner of the Haram area. And the platform of the Dome of the Rock is at least 165 feet above one part of the valley in the northern part of the Haram area. Among other results which might be mentioned we may name, therefore, this. The Haram area, on one part of which once stood the Temple, may now be compared to the lid of a box, of which the walls are the sides. Its corners are respectively the S.W., about 120 ft., the S.E., about 100 ft., the N.E., about 130 ft. above the rock. At the south-east corner are substructures, long since known, called "Solomon's stables." Are there none at the other angles, and, if so, of what kind are they? All questions relating to the inside of the Haram area, must however, be postponed till permission can be obtained to dig there. Lieutenant Warren and all his party have been obliged to retire to the Lebanon to recruit their health. They return, it is expected, at the end of this month, when it is to be hoped that the requisite funds will be in the hands of the committee, at their office, 9, Pall-mall East, to carry out the work of excavation, which now approaches completion.

Gleanings.

An affected singer at the Dublin Theatre was told by a wag in the gallery to come out from behind his nose, and sing like other people.

An Irishman, visiting a churchyard with a friend, pointing to a shady, quiet nook, said, "This is the spot where I intend being laid, if I'm spared."

Some photographs now selling in the streets of Paris as the likeness of Kinck, senior, turn out to be the portrait of the illustrious Hungarian Deak!

An extraordinary number of counterfeit sixpenny pieces are in circulation in London at the present time, and the public would do well to be on their guard in taking small change.

A clergyman having been recently appointed to some parochial office, the guardians wrote to him to know what were his religious opinions—whether he inclined to the High Church or the Low Church. The reverend gentleman wrote in reply, that he was just a little elevated.

A lady thought it would look interesting to faint away at a party, when one of the company began bathing her temples and head with vinegar, upon which she suddenly started up and exclaimed, "For heaven's sake put nothing on that will change the colour of my hair!"

AN ADVERTISING STRATAGEM.—In a Chicago newspaper the third page has for a long time been a blank, with the following inscription at the bottom of it:—"This space is sold to Messrs. Brennan and Co., but their business is so prosperous that they have no longer any need of advertising."

AN ILLUSTRIOUS DESCENT.—A Paris paper says—One of our principal gentlemen jockeys had among his ancestors a tradesman whose last oravat was the Newgate knot. While they were talking of him the other day at the club, some one said, "I assure you that he is descended from one of the highest families in England." "Yes," was the reply, "so high that their feet did not touch the ground."

A MODEL VOTER.—Sir Edward Watkin, Liberal candidate for East Cheshire, in the course of a speech the other day, said he had met a friend who had canvassed a voter. This man said, "I am a Liberal if I am anything. In religion I think I am a Churchman if I am anything; but the fact is, I paint Egerton's gates, and as you have not so much gates to paint as Egerton, I think I shall vote for the Tories."

CURIOUS BLUNDER.—The address of the Mayor of Cork to the Lord-Lieutenant on his recent visit to that city has, by some accident, being copied into a local journal as the address of the ladies of Cork; and this mistake is the more to be regretted as the following passage figures conspicuously in that document:—"Nature has done much for us, but man almost nothing."

HIS PROPER PLACE.—Judge Dowling, of New

York, thus dealt with a case of wife-beating—"How came your husband to beat you?" "Underneath where we live there is a little dance-house. I was told my husband was there, and I took a woman with me, and we went and looked in. My husband saw me and soon came up to our own room, when he beat me and smashed the furniture." "It was not a proper place for her to go," spoke up the husband. "It was a proper place for you, I suppose?" suggested the judge. "Any place is proper for men." "Do you really think so?" "Yes, sir." "Well, then, I'll send you to the penitentiary for three months."

Births, Marriages, and Deaths.

BIRTH.

SAVILLE.—March 6, at Hushine, South Seas, the wife of the Rev. A. T. Saville, of a daughter.
HOWDEN.—July 28, at Burwood, New South Wales, the wife of the Rev. G. G. Howden, of a son.
RITCHIE.—October 6, at Ivy Cottage, Ballard's-lane, Finchley, Mrs. J. Ewing Ritchie, of a daughter.

MARRIAGES.

LEGGE—CRUICKSHANK.—July 20, at Brompton Cottage, Cochrane-street, Brighton, Victoria, by the Rev. A. Gosman, St. Kilda, the Rev. John Legge, M.A., of the Congregational Church, Brighton, to Robina, daughter of the late Robert Cruickshank, Esq., dyer, Aberdeenshire, Scotland.
SNOWDON—BINNS.—October 2, at the Baptist Chapel, Skipton, by the Rev. N. Walton, Mr. Wm. Snowden to Miss Elizabeth Binns, both of Oswing.

WALKER—GLEDHILL.—October 2, at the New Church, Square-road, Halifax, by the Rev. C. Illingworth, Mr. Wm. Walker to Miss Lydia Gledhill, both of Halifax.

PERRY—CORNELL.—October 5, at the Congregational Church, Bishop's Stortford, by the Rev. William Cuthbertson, B.A., George W. Perry, of Widdington Hall, to Maria, eldest daughter of the late Thomas Cornell, of Tye-green, Essexham, Essex.

TWILLY—RICHARDSON.—October 6, at London-road Free Church, Leicester, by the Rev. J. P. Allen, M.A., Mr. James Wm. Twilly to Miss Eliza Richardson.

MARKIN—MONCRIEFF.—October 6, at the Independent Chapel, St. Helen's, by the Rev. R. K. Ward, Edward William Markin to Mary Hill, second daughter of Robert Moncrieff, Church-street, St. Helen's, Lancashire.

MORRISON—JANTZEN.—October 7, at the Congregational Church, Blackheath, by the Rev. J. Seazley, C. Morrison, Esq., of Blackheath, to Johanna Juliana Jantzen, daughter of the late Captain C. A. Jantzen, of Dantz, Prussia.

BLIGH—DIXON.—October 7, at the Congregational Church, Bocking, Essex, by the Rev. G. B. Ryley, John, son of S. Bligh, Esq., Upper Norwood, Surrey, to Mary, daughter of the late O. Dixon, Esq., Braintree, Essex.

PIDDUCK—FURNIVAL.—October 7, at the Hope Chapel, Hanley, by the Rev. D. Horne, B.A., Henry D. Pidduck, son of Henry Pidduck, Esq., to Louisa, second daughter of W. Furnival, Esq., both of Hanley.

AIKEN—WALLINGTON.—October 9, at Barnaby Chapel, Islington, by the Rev. William Joyce Styles, William Alexander Aiken, of Pinner's-court, Old Broad-street, and Lower Clapton, to Amy, eldest daughter of William Blackall Wallington, Esq., L.H.M.C.S., of Stoke Newington.

ATKINSON—ENGLAND.—October 12, at the Free Church, Sittingbourne, Kent, by the Rev. H. G. Parrish, B.A., brother-in-law of the bride, Edwin Senior Atkinson, to Harriet, daughter of Francis England, Esq., all of Keston, Kent.

BARNARD—GEORGE.—October 12, at Salter's Hall Chapel, by the Rev. C. H. Spurgeon, assisted by the Rev. Jesse Hobson, the Rev. John Hoskins Barnard, of Highgate, to Sarah, only daughter of the late James George, Esq., of Islington.

DEATHS.

CLUNIE.—August 4, at 78, Dawson-street, Ballarat, Victoria, aged two years, Priscilla Ann, the beloved child of John Clunie and Esther McMichael.

FLETCHER.—September 21, at Bicester, suddenly, Elizabeth Fletcher, the beloved sister of the Rev. R. Fletcher, Horsey-rose, aged sixty-eight.

COBBETT.—October 4, at Bourton-on-the-Water, Mr. Thomas Cobbett, aged sixty-four, for many years a much-respected inhabitant of this village.

CRELLIN.—October 6, Philip Crellin, Esq., of 11, King Edward's-road, Hackney, aged seventy-six. Friends are requested to accept this intimation.

WOODWARD.—October 6, suddenly, at his residence, Church Hatch, Christchurch, Hants, the Rev. John Woodward, in his seventy-fourth year.

WALKER.—October 6, at West Smethwick, Birmingham, aged eight months, William Henry Paton, the beloved child of the Rev. W. Walker and Martha Jubb.

BELSEY.—October 10, Mary Flint Belsey, the youngest and much-beloved daughter of Mr. Isaac Belsey, of Rochester, and granddaughter of the late Rev. Thomas Flint, of Weymouth. Her end was peace.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, Oct. 6.

ISSUE DEPARTMENT.

Notes issued £38,628,560 Government Debt £11,015,100
Other Securities .. 8,984,900
Gold Coin & Bullion 18,626,560

£38,628,560

£31,628,560

RANKING DEPARTMENT.

Proprietors' Capital £14,563,000 Government Securities (inc. dead weight annuity) £15,211,953
Reserve .. 8,066,923
Public Deposits .. 8,071,069
Other Deposits .. 19,612,125
Seven Day and other Notes .. 9,801,090
Bills .. 568,823
Gold & Silver Coin 851,368

£41,801,945

£41,801,945

Oct. 7, 1869.

GEO. FORBES, Chief Cashier.

HOLLOWAY'S PILLS.—COUNSEL AND COMFORT.—A disordered stomach throws the whole system out of gear, and renders us unfitted both for work and amusement. A few doses of these strengthening and purifying Pills, taken according to the accompanying directions, will, however, speedily restore order and re-enable the stomach to digest its food without difficulty. These excellent Pills are suitable alike for the peer as the peasant, the soldier, and the sailor and particularly for home and foreign climates. Holloway's Pills are very useful in checking feverish attacks, bilious complaints, and inflammation. They have also made the most signal cures in cases of dropsy and disease of the kidneys, heart, and lungs, when the sufferers seemed past the aid of medicine.

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 11.

We had only a moderate supply of new English wheat for to-day's market; but the demand being inactive, it met a

slow sale at barely the prices of Monday last. Inferior samples sold at a decline of 1s. per qr. There were liberal arrivals of foreign wheat, and the trade was dull, at 1s. per qr. below the quotations of this day week. Flour was inactive, and 1s. per sack and 8d. per bri. lower. Peas and beans were without change in value. Barley of fine quality was steady; other descriptions were rather lower in price. The arrivals of oats are very large, and importers had to submit to a further decline of 6d. to 1s. per qr. from the quotations of Monday last for new oats. Indian corn was without change. Arrivals at the ports of call have increased during the week. Cargoes of wheat have given way 1s. per qr. Maize is steady in value.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	Per Qr.	Per Qr.
Essex and Kent, red, old	46 to 47		Grey	39 to 41
Ditto new	39 45		Maple	44 45
White, old	47 51		White	40 44
.. new	40 48		Boilers	40 41
Foreign red	44 45		Foreign boilers ..	40 43
.. white	46 48			
BARLEY—			RYE	31 33
English malting ..	30 34			
Chevalier	38 43		OATS—	
Distilling	34 36		English feed	30 32
Foreign	30 32		.. potato	23 27
MALT—			Scotch feed	— —
Pale	— —		.. potato	— —
Chevalier	— —		Irish black	18 19
Brown	49 57		.. white	18 19
BEANS—			Foreign feed	16 20
Ticks	38 40			
Harrow	42 44		FLOUR—	
Small	— —		Town made	40 47
Egyptian	38 40		Country Marks ..	35 36
			Norfolk & Suffolk	31 32

BREAD.—LONDON, Saturday, Oct. 9.—The prices of wheaten bread in the metropolis are from 7½d. to 8½d.; household ditto, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Oct. 11.—The total imports of foreign stock into London last week amounted to 10,491 head. In the corresponding week in 1868 we received 7,924; in 1867, 12,556; in 1866, 11,353; and in 1865, 21,665 head. At the cattle market this morning a quiet feeling pervaded the demand for all kinds of stock; nevertheless, owing to the shortness of the supplies, prices were well maintained. The show of English beasts was only moderate, and although a few prime breeds were on sale, the general quality of the stock was but middling. The trade was firm, and a few Aberdeen beasts and West Highlanders sold at 5s. and 2d. to 3s. 4d. The best shorthorns, however, could not make more than 4s. 10d. to 5s. 8½d. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 1,800 shorthorns, &c.; from other parts of England, 150 various breeds; from Scotland, 11 Scots and crosses; and from Ireland, 900 head. Owing to the absence of foreign breeds, the market was scantily supplied with sheep, and to this circumstance must be attributed the firmness in the quotations, as the demand was by no means active. The best downs and half-breeds sold at 5s. 4d. to 5s. 6d. per 14 lbs. There was a short supply and fair demand for calves at late rates. For pigs there was a steady inquiry at previous prices.

Per 14 lbs. to sink the Official.

Inf. coarse beasts	3 4 to 3 8	Prime Southdown	5 4 to 5 6
Second quality	3 10 4 4	Lambs	0 0 0 0
Prime large oxen	4 8 5 0	Lgs. coarse calves	4 0 3 0
Prime 8s. to 12s.	5 2 5 4	Prime small	5 2 5 6
Prime inf. sheep	3 4 3 10	Large hogs	4 2 5 3
Second quality	4 0 4 10	Neatam. porkers	5 4 6 0
Pr. coarse woolled	5 0 5 2		

Quarter-old store pigs, 2½s. to 2½s. each.

SMITHFIELD MEAT MARKET, Monday, Oct. 11.

Fair supplies of meat are on sale. The trade was quiet a our quotations. The import into London last week consisted of 8 packages from Hamburg, 8 packages Tonnage, 4 packages Harlingen, and 33 packages 36 baskets Rotterdam.

Per 14 lbs. by the carcase.

	a. d.	s. d.		a. d.	s. d.
Inferior beef	3	4 to 3	8	Inf. mutton	3 8 4 0
Middling ditto	3	10	4 2	Middling ditto	4 2 4 6
Prime large do.	4	4	4 6	Prime ditto	4 8 4 10
Do. small do.	4	8	5 0	Veal	4 8 5 0
Large pork.	4	4	4 8	Small pork	4 4 4 8

PROVISIONS, Monday, October 11.—The arrivals last week from Ireland were 3,994 firkins butter, and 2,813 bales bacon, and from foreign ports, 24,383 packages butter, and 1,492 bales bacon. Irish butter was but moderately dealt in last week, the high prices asked checking business. Foreign generally met a fair sale, best Dutch advanced 13s., 130s. In bacon there was a further decline of 1s. on Irish and 1s. on Hamburg meat, at the decline there was more business transacted at the close of the week.

BOROUGH HOP MARKET, Monday, October 11.—Our market has been firm during the past week, with a steady demand for fine and average qualities at the late rates, and inferior grades moving off at fair prices. The continental markets continue very firm, and the bulk of the supply of the new growth so far seems to have been absorbed for home consumption, the exports to England being comparatively insignificant. New York advices to the 29th ult. report no change in the market, which remains firm for both new and old hops. Mid and East Kent, 8½ 10s., 6½ 10s., to 7½ 10s.; Wealds, 4½ 10s., 6½ 10s., to 6½ 10s.; Sussex, 4½ 10s., 6½ 10s., to 6½ 10s.; Farnham, 6½ 10s., 6½ 10s., to 7½ 10s.; Country, 5½ 10s., 6½ 10s., to 7½ 10s.; Yearlings, 3½ 10s., to 3½ 10s. The import of foreign hops into London last week consisted of 434 bales from Antwerp, 75 Calais, 58 Hamburg, 168 Rotterdam, 30 Montreal, 2 Konigsburg, and 151 Ostend.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Oct. 11.—These markets are fairly supplied with potatoes. Only a moderate business has been doing, at about late rates. The import into London last week consisted of 223 bales from Antwerp, 134 sacks Dunkirk, 8 bags 10 sacks Hamburg, 4 bags Harlingen, 4 baskets 2 bags Rotterdam. English Shaws, 65s. to 75s. per ton; English Regents, 70s. to 95s. per ton; French, 60s. to 65s. per ton.

SEED, Monday, Oct. 11.—English cloverseed comes out very slowly, and prices were not notably changed for any description. Trefolts were unaltered in value. Mustardseed brought fully former prices for good conditioned samples. Winter tares were easier to buy, and taken in slowly; some imports of foreign have taken place, and these were held at 4s. to 6s. per qr. New canaryseed brought former rates. New Dutch hempseed is now on sale at 40s. for good qualities.

WOOL, Monday, Oct. 11.—The market generally remains dull, at almost nominal prices, the only feature being a moderate inquiry for lustres; and although wool is in many cases firmly held, prices are scarcely so steady as last week. We do not alter quotations, however.

OIL, Monday, Oct. 11.—Lined oil is quiet, and a downward tendency is noticed in prices. Rape oil has been in limited request, at late rates. Cocoa-nut has commanded fair attention. Otherwise the market has been quiet. Petroleum has been steady. Turpentine has been inactive.

TALLOW, Monday, Oct. 11.—The market is quiet, on easier terms, Y.O. on the spot, 46s. 9d. per cwt. Town tallow, 47s. net cash.

COAL, Monday, Oct. 11.—Market heavy, at last day's rate, in anticipation of arrivals for next day. Huttons 19s., Huttons Lyons, 17s. 6d.; Haswell, 19s. 3s.; Tunstall, 17s. 6d.; Hartley's, 16s. 9d. Ships fresh arrived, 18; ships left from last day, 1; ships at sea, 70.

Advertisements.

ROYAL POLYTECHNIC.—New and Popular Entertainments. — Daily at 8 and 8. Professor PEPPER'S new and profusely-illustrated Lecture on the TENSTONSTELLING, or International Exhibition of Amsterdam. — Mr. MATTHEW'S LECTURE on "Magic, Spiritualism, and Clairvoyance indeed!" daily at 1 to 1. — Messrs. HENRY and WALTER WARDROPER'S NEW MUSICAL and MIMETIC ENTERTAINMENT entitled, "Peculiar People of the Period; or, Sketches of Life in High, Low, and No Society." — Daily at 4 and 9.

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REEDHAM, near CROYDON.

370 Children, from 2 to 15 years of age, are now in this HOME, at a cost of about £22 per head per annum.
ANNUAL SUBSCRIPTIONS are £2,500, to meet an expenditure of £5,000.

A debt of £1,100 on the building and of £3,000 borrowed to meet current expenses prevents any attempt to extend the benefits of this valuable charity.

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Will the generous donor of £1,000 to several charities extend his liberality to this?

All communications to be addressed to Mr. G. Stancliff, at the Office, 10, Poultry, E.C.

UNION of BRITISH and FOREIGN CHRISTIANS.

TWENTY-THIRD ANNUAL CONFERENCE of the EVANGELICAL ALLIANCE to be held in DERBY. The Council have been compelled to alter the date to NOVEMBER 23-26. As subjects of great interest will be considered, Members of the Alliance and others friendly to Christian Union, are earnestly invited to be present. A cordial welcome to Christian hospitality, as far as the means allow, is offered to those who may desire it. Persons intending to be present are requested to give early intimation to the Secretaries in London.

JAMES DAVIS, Sec.

HERMANN SCHMETTAU, For. Sec.

7, Adam-street, London, W.C.

GOVERNESS WANTED (resident) at Christmas, in a Gentleman's family at Edgbaston. Must be thoroughly proficient in Music, Drawing, French, and German, in addition to a sound English education. Competent to take advanced pupils. — Apply, by letter, stating terms and references, to 80 Box, Post-office, Birmingham.

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The above branches of education are taught exclusively by the masters assigned to them. The general English education is under the immediate direction of the Principals and a competent staff of Governesses.

References to parents of pupils, and others, if required.

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Prospectuses on application to JAMES CROMPTON, Principal.

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Principals, The Misses HOWARD. Resident Foreign Governesses.

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The Directors of this Company, in deference to an objection not unfrequently urged by persons invited to assure, that the ordinary mode of life assurance is in their opinion defective or uncertain, by reason of the operation of the customary conditions, have resolved to promulgate the present tables, and to issue assurances under them which shall be absolutely unforfeitable, unconditional, and unchallengeable.

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Opium, Narcotics, and Squills, are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an other-wise strengthening treatment for this disease."

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